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# THE BRETHREN AT WORK.

"Behold I bring you glad Tidings of great Joy, which shall be unto all People."—LUKE 2, 10.

THE C. I. O. L. S. R. I.

Vol. I.

Lanark, Ill., September 14, 1876.

No. 1.

## The Brethren at Work.

EDITED AND PUBLISHED WEEKLY.

—BY—

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M. M. Eshelman.

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For The Brethren at Work.

## The Brethren At Work.

BY GEORGE D. ZIEGLER.

O, yes dear brethren hear,  
"While it is called today,"  
The night is quickly coming—  
There should be no delay.

Proclaim the joyful things,  
Salvation's truth's a pearl,  
Declare them plain and simple,  
As taught in days of old.

Though men may scoff at you,  
Or give you their sneer,  
Be faithful to God, Master,  
And vindicate His name.

We now in ten, only one,  
The seed at last is sown,  
We'll reap the fruit in time,  
And endless praise all day.

Jesus, our great Deliverer,  
Did labor in this land,  
To save the human fully,  
For all had gone astray.

While foes despised and mocked Him,  
He wept and toiled and prayed,  
And when in pain expiring,  
"Tis finished,"—Jesus said.

O, Brethren, work like Jesus,  
Till life's short race is run,  
And then we know, when dying,  
That all our work is done!

For The Brethren at Work.

## "Write."

BY HOWARD MILLER.

One of the great troublest an editor is, to fill his columns with material of acceptable character. The mere good articles without number, if a paper made up of newspaper clippings, lacks as a matter of course originality and that freshness that should characterize a periodical publication.

One great reason for this is the very natural diffidence with which a brother, unaccustomed to writing, begins and carries out an article for publication. The idea seems to be extant that his pipes will go into print, mistakes of all kind, just as they are written, and very body feels a natural and becoming diffidence toward placing himself in a vulnerable and discreditable light. No greater error could exist. The idea, if a scholar and a gentleman, as every nearly all editors are, certainly all are editors are such, will gladly receive and put in a presentable form all that is that are readable and instructive. Many a brother and sister has excellent ideas and would like to speak out in print, were they not afraid of the publicity and fear of advertising their lack of finished education.

Of course everybody, when upon a newspaper, or other forum, ought to have something to say, and this very having something to say, and the very knowing how to say it, is a commendable thing. Nothing would be more commendable, and the more commendable with pleasure.

An article in print and absolutely free from errors is, I doubt, not to be found. All the great authors abound with them, and even the keen eye of the proof reader fails to detect all of them.

I have seen it stated that at one of the great English universities a book was projected that should be entirely free from errors. The proof pages were passed up in the hall, and a large reward offered for the detection of a mistake and after all was done and the book published, two more errors were discovered, one being on the very first page.

What is more provoking, is to have the manuscript all right, and the printer by mistaking a word, or even a letter to make nonsense of the whole, and none regrets this more than the editor, who knows as a rule that apologies generally make matters worse.

Brethren, come to the front with your thoughts, and see how you look in "gude black print." A short article, right to the point and having a bearing on some vital topic, is worth any amount of long-winded disquisitions on dead, dry subjects.

A train of thoughts or an idea, new to you, uttered by another, is as much your own property, as if you had worked a day, and received a dollar for it. The idea and the money are alike yours, and you are not doing right in hoarding either. Use them for your friends and the glory of God.

Therefore, brethren and sisters write! Deluge the editor with contributions of good solid matter, till he cries: "Hold, enough!"

For The Brethren at Work.

## Facts, Commands and Promises.

BY M. M. ESHELMAN.

God's revealed plan of salvation consists of three divisions, *viz*, FACTS, COMMANDS, and PROMISES. To keep these before the mind in studying the will of God, is the duty of all Bible readers. To study the Bible without observing this heavenly order, is not to enlighten, but to confuse the mind.

It is a *fact*, that God has beautifully mingled facts, commands and promises in His written Word. To "rightly divide" them, and teach people to observe, is the pleasant work of every God-sent minister. To "bunch" them, causes more or less bewilderment. To ignore all of them, leads to skepticism. To teach only a portion of them, is labor in vain, having no hope of eternal reward.

Every sane mind can believe facts, obey commands, and hope for and enjoy promises. Facts can be believed, but not obeyed. Commands can be believed, and obeyed. Promises can be believed, and enjoyed or hoped for. Facts, commands and promises are not simply to be believed, but each in its divine order can be faithfully observed. All of them, properly observed, produces evangelical obedience; and this has the promise of eternal enjoyment.

The grand *fact* of the gospel is, that "Jesus Christ is the Son of God." All other facts, commands and promises in the Word of God cluster around this central fact. That Jesus was born of the virgin Mary, and brought to manhood under the care of his parents,—that he was baptized of John in Jordan,—that he preached repentance and baptism,—that he opened the eyes of the blind,—untapped the ears of the deaf, healed the sick, and restored life to the dead,—that He washed his disciples' feet and "wiped them with the towel wherewith He was girded," and instituted the "Lord's Supper" and communion of his blood and body,—that He was crucified, buried, resurrected,—that he appeared unto His disciples after overcoming the grave, and

that he ascended into heaven,—are some of the undeniable facts that surround the grand central fact.

That those who believe all the facts, obey the commands, and enjoy or hope for all the promises, have the faith of the gospel, is not at all questioned. The query arises, can we have the faith of Jesus by simply believing the facts and hoping for the promises? This is where all the difficulties arise. If Jesus teaches that commands need not be obeyed, then the matter is at once settled and we will all ground our arms on the broad platform of facts and promises. If King Jesus, the Author of eternal salvation, has torn up the middle plank commands, and closed up the gap with something else, then let us learn what that something else is, and with willing minds and joyful hearts we shall all be of one mind, of the same judgment.

The following analysis of Matt. 11: 28, 29 will serve us an example to those who delight in evangelical obedience: "Come unto me," (a command) "all ye that labor," (a fact), "and I will give you rest," (a promise). "Take my yoke upon you, and learn of me," (a command), for I am meek and lowly in heart," (a fact), "and ye shall find rest unto your souls," (a promise.)

This may be put together by believing and obeying as becometh those who desire to enter in at "the strait gate."

Since the same Lord, who is the author of the facts and promises in His Word is also the author of the commands, we shall earnestly contend for one as well as the other. To follow our Author, King, and Lord, is pleasure beyond human expression. Having no plan, order or system of our own or any other man's to follow or defend, but the plan, order, and government of King Jesus, we cheerfully lay hold of the work with the ability which God giveth.

## Universalism In a Nut Shell.

One said to a Universalist, "You believe that Christ died to save all men?" "Yes, I do."  
"And you don't believe there is a hell?"  
"No, I do not."  
"You don't believe there is any punishment hereafter?"  
"No, I do not, men are punished for their sins in this life."

"Well let us put your system together. It amounts to just this: that Christ died to save us from nothing at all! Not from hell, because you say, there is none. Not from punishment in a future state of being, for he receives his whole punishment in this life. Yours is the absurd spectacle of ropes and life preservers thrown, at an immense expense, to save a man who is on dry land, and in no danger of being drowned. Let me tell you, that your religion is stark infidelity. If you heartily believe the Bible, you could not believe Universalism.

## The Baptist and Presbyterian.

In one of the villages of Kentucky, recently, a Baptist minister, and a young Presbyterian clergyman preached in the same house, "night about," both preachers being present at each meeting. One evening the Presbyterian after a discourse on infant baptism, proceeded to baptize several babies. The little candidates made a great outcry, which, of course, was noticed by the Baptist man.

Next day, a number of converts of the latter were to be immersed in the river near by. At the appointed hour, a large concourse gathered on the banks, the Presbyterian being of the number, and standing close to the water's edge. After the candidates had been immersed,

the Baptist took hold of his Presbyterian colleague, and said, "Now sir I will immerse you."

The latter amazed, demurred.  
"Come along, I am in a hurry!" replied the damp divine, and dragged his brother into the water. Alarmed and indignant, the young Baptist declared at the top of his voice that he did not believe in immersion, was opposed to it, and would not submit to it.

The audience was much excited by the scene. The Baptist released his hold, and said, "Young man, I will not immerse you to-day, but if I ever see you baptizing little ones against their own will, and in spite of their cries and kicks, as I saw you do last night, I will dip you in the water, as sure as there is a God in heaven!"

For The Brethren at Work.

## Fling Out The Banner!

BY J. S. FLORY.

"Fling out the banner! let it float,  
Sky-ward and sea-ward high and wide;  
The sun that lights its shining folds,  
The cross on which the Saviour died."

Every effort in harmony with the divine mind for a wider, and more extended spread of the gospel of Christ, should be a matter of congratulation on the part of the "born of God," and should enlist their most earnest prayers, and efforts for success.

Could the church as a body, fully conceive and understand her available powers to extend the borders of Zion, we think, greater efforts would be made in that direction. It is a stubborn fact, that we either do not fully comprehend, what an earnest, united effort might accomplish by way of rescuing a perishing world, or we lack that clarity, which is paramount to all other Christian graces. We believe the former reason is, where the difficulty lies, hence we should have every individual member to do the work God has given him to do.

Look up from the groveling interests of a worldly kingdom and see the great work that might be done to strengthen the army of the Lord, and fill up the thinned ranks with soldiers ready, able, and willing to fight the "fight of faith."

We need to be aroused from the lethargy that seems to have cast its influence over us and from the monotonous routine of much work for this life, and too little for the life to come. Days we devote to the enhancement of our temporal interest, and but hours to the interests of Christ and His cause. Dollars are willingly laid out to satisfy the lust of the eye, lust of the flesh, and pride of life, while only the few spare-pennies find their way to the church treasury.

These things ought not to be so. The command, "Go ye," is in a certain sense obligatory upon every member of Christ's church. The "Banner" must be lifted up or nations will die unborn.

Every one can lend a helping hand.—See, a few willing so ready to sacrifice all that a priest-ridden world may look and live. Shall we look idly on, and see those devoted workers sweating under the heavy burden of opposition and not so much as lay one finger to the work of helping to bear the burden, but rather increase the weight by an unkind word or deed? God forbid!

Let us all work, while it is called to-day, —all lend a helping hand to have the banner of truth lifted up, that sin-sick-souls, may see the floating crimson folds and touch in faith its radiant hem, that they may spring "immortal into life."

See the thousands in this, our native land, in Denmark and other countries, who in travelling from Jerusalem to Jericho have fallen among thieves—pulpit-pirates, who would rob them of their all in this life, and in the life to come

Shall any of us, like the priest or Levite pass by, and go on about our own business? We hope not, for surely if we have felt the joy of divine compassion, we will have compassion on our fellow creatures. Having a work to do let us do it with a will. We need not care so much, which way the chips fly, so long as we have the line of God's truth to go by, and let us cut close to the line though "Jews reproach and Greeks blaspheme."

Having the command of God and ability so abundantly vouchsafed to us through his gracious mercy, let us not fear to plant the banner of truth throughout the world, wherever opportunity offers. How many, who now are grovelling in the ways of error and superstition might be brought to a knowledge of saving grace, could they but see the banner of truth lifted up in their midst.

It is not idols of stock and stone that we have so much to contend with, as yet theories and idols of flesh and blood.—These the bearer of the "banner" must meet, and contest his ground inch by inch; seeing we have such a foe to battle with let us be patient but persevering knowing the truth must prevail in the end.

May the Lord inspire every brother, and sister to come to the rescue and help unfold to the world the glorious banner of the truth as it is in Jesus, the Crucified.

Greely, Colorado.

## To Young Men.

Let the business of every one alone, and at end to your own. Don't buy, what you don't want. Use every hour to advantage, and study to make a leisure hour useful. Look over your books regularly.

If a stroke of misfortune comes upon your business, retrench, work harder, but never fly the track. Confront difficulties with unflinching perseverance and you will be honored; but shirk and you will be despised.

Seek to acquire the power of continuous application, without which you cannot expect success. If you do this, you will be able to perceive the difference which it creates between you and those who have not such habits. You will not count yourself, nor will they count you as one of them. Thus you will find yourself emerging into the higher regions of intellectual and earnest men, men who are capable of making a place for themselves, instead of idly gazing, desiring a place.

## Reasons For Dressing Plainly.

1. It would lessen the force of temptations which often lead men to barter honor and honesty for display.

2. Universal moderation in dress at church would improve the worship by the removal of many wandering thoughts.

3. It would enable all classes of people to attend church better in unfavorable weather.

4. It would lessen, on the part of the rich, the temptations to vanity.

5. It would lessen, on the part of the poor, the temptations to be envious and malicious.

6. It would save valuable time on the Sabbath.

7. It would relieve our means of a serious pressure, and thus enable us to do more for good enterprises.

8. It would enable us to contribute to good institutions, for the spread of the gospel, such as the "Gospel Tract Association" at Lanark, Ill.

"Hear instruction, and be wise, and refuse it not."



## The Brethren at Work.

LANARK, ILL., SEPTEMBER 1, 1876.

**MONEY** Orders, Drafts, and Registered letters may be sent at our risk. They should be made payable to J. H. Moore.

HAD we space, we desired to give a report of the Stein and Danish funds in this number, but must now lay it over, till the next number.

We are pleased to add the name of D. B. Montzer to the list of Associate Editors. He is an able writer, and our readers may expect some good treats from his pen.

MANY, who desire to see the Tract Association succeed in its noble work, ask, and wish to know how much they should give as their proportional part? The best answer that we know to this question is, *Give as the Lord has prospered you.*

From time to time our readers will be favored with letters from Denmark, thus keeping them well posted on the missionary work going on there. In another place will be found a letter from Bro. Hansen that will well repay a careful reading. We have many others on hand that will appear in due time.

This number of **THE BRETHREN AT WORK**, is sent to all the addresses we have in our possession, that the size and general appearance of the paper may be seen by the members throughout the brotherhood generally. Examine it carefully; show it to your friends and neighbors, then send in a good list of subscribers.

We have also made arrangements to have regular letters from Jerusalem to be published in the columns of our paper. These letters are intended to set forth the present condition of the city, and keep our readers posted on the general movements in that part of the Holy Land. It will be a delightful treat to read letters from the birth-place of Christianity.

The columns of **THE BRETHREN AT WORK** are not open to advertisements, only such as belong to our own business. We believe that the paper can be sustained without resorting to advertisements, and shall therefore not deviate from our rule, unless to give an occasional notice of some good book, pamphlet, or something of the kind, that may be useful to the brotherhood.

WHEREVER our plans pertaining to the *Tract Association* have been fully presented among the brethren, they have been very favorably received and approved of, and now bids fair to be a success. We will not occupy space in giving the name and amount of each donor, as the donations vary from fifty dollars down, but simply give amount received from the brethren in each congregation thus far.

**THE BRETHREN AT WORK**, will be sent post-paid, to any address in the United States or Canada for \$1.35 per annum. Those sending eight names and \$6.85 will receive an extra copy free of charge. For all over this number, the agent will be allowed 15 cents for each additional name, which amount can be deducted from the money before sending it to us.

We want a working brother or sister in every congregation and neighborhood in the land, to act as agent for our paper. Those, who feel to act as such, will go right to work, gather up subscribers as fast as possible, and send the names directly to us, that the paper may at once commence its weekly visits to families in every part of the country. We mean to work, and we want to see *Brethren at Work* all over the land, helping us to put a sound, lively gospel paper into the hands of every seeker after truth in the United States and Canada.

As we desire to make **THE BRETHREN AT WORK**, a sound, lively paper, and wish to fill its columns weekly with the best matter that we can procure, we earnestly solicit contributions from those

who feel to favor us with their productions. We want good, sound, gospel literature, such as is calculated to build up the cause of Christ and be a credit to the brotherhood. Articles must be written on one side of the paper only, and should be as condensed and pointed as possible. Notices of all kinds, intended for this paper, must be made very short, with the understanding, that we will trim them still more if we think it necessary.

Our terms are *cash*, and we wish to deal as much on this principle as possible. We have to pay the cash for all we purchase, and if our subscribers will just send the money right along with their subscriptions, it will save us much time and perplexity. If any have not the money just at hand, it will be an easy matter to get the loan of \$1.35, a few days, and thus save the trouble and expenses of sending us more than one letter for a small amount. Besides this, it saves us the time and trouble of keeping an extra book account, and consequently affords more time to prepare good, solid, and lively matter for the paper. If our readers want a good, lively paper every week, they will find our cash-system to be an excellent help in that direction. — Just try it for one year.

Owing to some delay in shipping the material from the east, this number of our paper appears a few days later than we expected. Hope the reader will pardon this delay. We send this number out to some four thousand addresses, and not only invite each one to subscribe, but as a favor to us, and the great cause in which we are engaged, we earnestly desire, that they send us a good list of names for the paper, as soon as possible. Subscribers are coming in quite rapidly, and should they continue to come for a few weeks, we will have quite a large list to begin the next number with. — Prospects so far, are very encouraging.

The next number will be sent out in about three weeks, so as to give all a chance to send in their subscriptions in time to commence with the next number; after that, the paper will be printed and sent out regularly each week to all those subscribing for it, and it is from the next number that all subscriptions now being sent in, will be dated.

Those who have subscribed for the *Brethren's Messenger*, will receive **THE BRETHREN AT WORK** instead, till the time of their subscription expires.

We wish our agents and friends to make a special effort to get our paper into the hands of all the *outsiders* in their neighborhood, as it is the design of **THE BRETHREN AT WORK**, to present to the world a complete, clear and forcible defense of the doctrine and practice of the Brethren. A clear and fearless defense of the doctrine, and distinctive features of the Brethren's practice, is one of the leading designs of this paper, and such writers as R. H. Miller, J. W. Stein, Daniel Vaniman, Mattie A. Lear, and many others whom we have engaged, will not fail to set before the reading people of this broad land facts and arguments that will be well calculated to enlighten the minds of thousands who are bewildered by the conflicting theories of modern christendom, and may also be instrumental in planting the standard of truth in many localities, where Christianity in its primitive purity, is comparatively unknown. Then brethren and sisters, in addition to trying to get our paper into every family in the brotherhood, do what you can to enable us to reach all others, who are seeking for the truth.

## PREFACE.

No set of men ought to claim the attention of the public, unless they are fully persuaded, that they have something of vital importance to communicate to those who will be benefitted by embracing and practicing that which they believe their duty to teach. But since the country is flooded with literature, and thousands of writers and speakers are daily and weekly addressing an eager public, it may be asked, why should we presume to add another paper to the vast number that are already visiting every part of our land? It may forth-

or be asked, what have you to tell, that is not embodied in some one or more of those already published? And amid all the now existing papers, and conflicting systems of religion, do you think, that you have a theory sufficiently distinct to benefit the public, the cause of Christ and insure success to the enterprise?

In relation to the first question allow us to remark that there is not one single weekly paper west of the Ohio river, that fully advocates the gospel in faith and practice as it was taught and believed by the primitive Christians. And it does seem to us, that in a portion of the country embracing more than three millions square miles, there should be at least one firm, uncompromising, weekly advocate of primitive Christianity, as it was taught, believed and practiced by the apostles and their immediate successors.

Then in addition to this, the Brethren are now becoming quite numerous in the west, and it will be but a few years till Lanark will be near the center of the brotherhood, and as there is a strong desire for a weekly, clearly and pointedly defending the distinctive principles of the doctrine and practice of the Brethren, it will be discovered that we have a strong reason for starting up a weekly in this part of our broad land.

But next comes the inquiry, as to what have we to tell to entitle us to a hearing? We have nothing more nor less than the gospel, "the glad tidings of great joy, which shall be unto all people." We start out fully resolved to defend Christianity in all its primitive purity, opposing error, immorality and vanity in whatever shape they may present themselves to us. The gospel, the whole truth, and nothing but the truth, the general practice of the Brethren will be our plea, laboring to defend and restore the practice in Christianity as it was 1800 years ago. We believe, to advocate restore and reproduce Christianity in all its primitive purity, was the grand object of the little band of Brethren who commenced their zealous and successful movement in Germany in the year 1701. By persecution they were driven from their native land, and finally found a home in the asylum of American liberty where they planted the standard of pure Christianity. Since that time the church has increased till now it extends from the rolling Atlantic to the calm Pacific, still advocating the same distinctive principles of Christianity that were first espoused by our ancient Brethren.

In defense of this glorious doctrine, we now send forth **THE BRETHREN AT WORK**, hoping to receive the patronage of the brethren and sisters generally, as well as the patronage of all those, who are seeking to know the truth as it is in Christ Jesus, and are willing to read a paper that is fully determined to stand up for the order and practice of the old Brethren, as it was advocated by them one hundred and fifty years ago. — For we do believe that they started out on the apostolic platform, and intended to grow in grace and the knowledge of the truth, until it could be truly said of them, that they obeyed from the heart that form of doctrine once delivered unto the saints.

The opinions of those who differ from the Brethren, we wish to duly respect, so far as may appear consistent with the Scriptures, yet, at the same time we deem it our duty to stand firm in the defense of *primitive Christianity*, occupying the same ground that was advocated by the ancient church of the Brethren.

We have procured the aid of a number of brethren and sisters to assist us in filling the columns of **THE BRETHREN AT WORK** with sound religious matter, and we feel fully persuaded that if the members and friends generally, will give us a large subscription, so that our paper can reach every part of the country, a vast amount of good may be accomplished by thus setting before the reading people of America a clear, and logical defense of the faith and practice of the Brethren.

Our paper will not, under any circumstances admit controversy about unimportant questions that are of no benefit to the brotherhood at large. We desire to show due respect to those who differ from us, and grant them all the liberty

of the press that reason should dictate, yet at the same time we are fully satisfied that the *strife and contention about words*, found in many of the religious papers of the day, is injurious to the cause of Christ. We shall not knowingly publish anything, that will be detrimental to the plain teachings of the gospel, as generally advocated by the Brethren, and thus cut off all occasion for controversy in this line, unless it appears followed by a reply from one of the editors.

We therefore hope and trust that we may not be annoyed by articles calculated to stir up strife in the brotherhood, but anything that has a tendency to cultivate among the people of God the spirit of love, obedience, brotherly kindness, prayer, forgiveness, humility, etc., we earnestly solicit, and that our paper may be filled weekly with such matter, is our earnest desire.

## OUR POSITION.

**THE BRETHREN AT WORK**, is an earnest advocate of vital and practical religion, being an uncompromising vindicator of Primitive Christianity in all its ancient purity.

It recognizes the New Testament as the only infallible rule of faith and practice; and maintains that faith, repentance and baptism are for the remission of sins, and hence essential to membership in the church of Christ.

It maintains that the Holy Scriptures teach but *one valid baptism*, and that is the immersion of a truly penitent believer three times face-forward as taught in Matthew 28: 19, and was also the general practice of all the churches planted by the apostle, and so continued by them, during the first centuries of the Christian church.

It maintains that the Lord's Supper is a full evening meal, was in connection with feet-washing, instituted by the Lord himself, and in like manner should still be observed by his people.

It maintains that the bread of communion, and the cup of thanksgiving, perpetuated in commemoration of Christ's death and suffering, should, in connection with feet-washing and the Lord's Supper, be observed in the evening, or after the close of the day.

It maintains that the salutation of the holy kiss, or the kiss of charity, is a divine command, and as such, is binding upon all the humble followers of Christ.

It maintains that war and retaliation is contrary to the spirit and self-denying principles of the religion of Jesus Christ, and that no Christian has a right, to take up arms, to shed the blood of his fellow-men.

It maintains that non-conformity to the world in our dress, customs, daily walk and conversation is essential to true holiness and Christian piety.

It further maintains, that the anointing of the sick in the name of the Lord, is a religious privilege and duty, enjoined upon God's people.

In short, its object is, to advocate and defend in the face of the Lord, whatever Christ and the apostles have enjoined upon us: giving all possible assistance to those seeking light on Primitive Christianity, and proposing, amid the conflicting theories, speculations and discords of modern christendom, to point out clearly and distinctly, ground that all must concede to be infallibly safe. It aims to distinctly set before the reading people of America, a clear defense of the ground and position occupied by our ancient Brethren, who were first in this grand reformatory movement, with which we are now identified, and show that, among all the discordant elements of a perverted Christianity, there is a possibility of occupying ground, that is safe beyond question.

We want it further understood, as elsewhere stated, that **THE BRETHREN AT WORK**, will not serve as a medium through which Brethren may carry a protracted controversy over points of difference in the brotherhood, as its object is, to "Preach the Word,"—defend the general faith and practice of the Brethren, and therefore cannot, and *will not* open its columns to miscellaneous controversies over unimportant questions.

Towards other papers now published in the brotherhood, we desire to cultivate

the most friendly relations, and trust that during our career as editors and brethren in the enduring cause of Christianity, we will never be called to allude to each other in unpleasing terms, but may manifest towards each other that degree of brotherly kindness, and Christian courtesy, that becometh all the humble followers of a meek and lowly Jesus.

## A Word of Explanation.

*Dear Fellow-Readers of The "Brethren at Work":—*

Having been both Editor and proprietor of the *Brethren's Messenger* since its first inception, I deem it important to give a brief explanation relative to its immediate removal from Germantown Pa., to Lanark, Ill.

Nothing should prompt a man to do anything, without due and requisite forethought upon the thing to be done, as instantaneous conclusions are not always the best. The removal of the *Brethren's Messenger* from the east to the west was not occasioned by the dash of a hasty imagination. Such could not have made it possible. It required months of sober and serious reflection to hang about what has finally been agreed upon by brethren J. H. Moore, M. A. Eshelman and myself. — Not only was the object — that of having a good, weekly periodical, sound in literature, a tract association and the like — talked about, but earnestly prayed for. Letter after letter was anxiously exchanged, previous to the removal of the *Brethren's Messenger*, and as all the periodical literature of the church from the east, it was finally agreed upon to remove one of our periodicals to the west, thus avoiding the publishing of another paper, as brethren Moore and Eshelman would have been necessitated to do something of the kind, in order to economize both labor and expense in the publishing of pamphlets and tracts.

That a co-solidation was the best that could have been done under the existing circumstances, is very evident. The distribution of pamphlets and tracts has furnished such proportions that it was really necessary for an organization of some kind was called for, through which the great work of spreading the gospel might be systematically conducted and successfully worked.

Now that the change of the *Brethren's Messenger* to a weekly, under this very significant title: "**THE BRETHREN AT WORK**," my early to our readers the richest blessings imaginable, a sympathetic insight into the heart of its great subject, in a vital union with Him, the Redeemer of the world, is my ardent wish and never prayer!

Fraternally,

J. T. MEYERS.

Germantown, Pa., September, 1876.

## Stein On Trine Immersion.

It will be very gratifying to all our readers, to learn that Bro. J. W. Stein's work on *Trine Immersion* will be published through **THE BRETHREN AT WORK**. We have before us some 42 pages of the manuscript, and will commence it in the next number. Our readers will be have a chance of reading and examining argument, that, if well circulated will tell powerfully in defense of the positive method of baptizing.

We see that our brethren and sisters will make an effort to get our paper into the hands of every Baptist minister and member in the United States. So far, the Baptists have not paid their attention very freely called to this subject, and here is an excellent opportunity of setting before them a complete and able defense of the three-fold immersion.

We will commence the article in our next number, and continue it regularly until it is finished.

## The Tract Association.

Elsewhere will be found in this paper our circular entitled "The Gospel Tract Association," setting forth plans for the formation of a Tract Association, having for its object the publishing and distribution of books, pamphlets and tracts, and thereby setting forth the faith and practice of the Brethren.



It is useless for us to attempt to argue the necessity of such an association, as it is certainly apparent to every reader, that much good can be done through the instrumentality of good pamphlets and tracts, and that it is one of the best known ways of spreading the truth with limited means. Good has already been done, and there yet remains a vast portion of the country where the faith and practice of the Brethren is not generally known, and to reach this class, as well as help elsewhere, where good can be accomplished, is the great object in view, and we feel fully assured that here is an opening for all of those, who wish to lend a helping hand in spreading the truth.

An association is formed, that the burden may not rest upon a few only; but in this way, many can assist, and thus accomplish a vast amount of good. It is hoped that all those who are advocates of the Tract work, will assist in building up this institution, and help to place it on a good, safe working basis. In addition to what will otherwise be done, a few large donations from some, who are abundantly able, and wish to advance the Master's cause, would at this time enable the association to accomplish a good work.

#### "Der Bruederbote."

Is the title of our German monthly, which we publish especially for that part of the brotherhood, that prefers to read the German language.

It will be the same size as THE BRETHREN AT WORK, but issued monthly, and will be devoted to the vindication of the faith and practice of the Brethren, an advocate of primitive Christianity. We will endeavour to make for our German people a sound, religious monthly, and hope they will give it all the encouragement in their power. Our pamphlet, entitled "The Perfect Plan of Salvation," will be translated into the German language, and published in the columns of the "Der Bruederbote." It will be commenced in the next number, which will appear soon after the middle of September. It is hoped that the brethren and sisters will give this paper an extensive circulation among the German people, as it is the only German paper, now published in the brotherhood. — Terms, per annum: 75 cents.

#### ONE DAY NEARER.

Stop, and ponder the thought, that we are one day nearer eternity than we were yesterday. Whatever trials and temptations there may be ahead of us, we are one day nearer them. Whatever afflictions and losses, we are one day nearer them. Whatever joys, whatever pleasures await us, we are one day nearer them. Whatever sad partings we are to experience, we are one day nearer them.

Young husband and wife, do you think of the great responsibilities awaiting you? You are one day nearer them. Do you realize that the cruel hand of death will one day separate you? You are one day nearer that sad period.

Gentle readers have you pondered the solemn fact that you must die, and bid adieu to all that is dear on earth? You are one day nearer that time.

Whatever be your station on earth, or whatever be your conduct here, you must one day stand before the judgment bar of God. You are one day nearer that solemn event. Have you pondered the thought, if you live wickedly here, you will one day hear that dreadful sentence, "Depart from me, ye cursed, into everlasting fire, prepared for the devil, and his angels?" You are one day nearer that awful doom. Do you think of being banished with everlasting destruction from the presence of the Lord and the glory of his power? You are one day nearer that time.

But should you live as brethren a servant of the Lord, do you realize that the shining gates of heaven will one day stand open for you to pass into the celestial city? You are one day nearer that happy hour.

Then think of our happy walks and talks with the loved ones, who have gone before: glorious thought we are

one day nearer that happy period, one day nearer endless joys, one day nearer the by and by when we shall all be at home.

For The Brethren at Work.

#### Change of Heart or Conversion.

BY H. B. BAISAU.

On this subject it is proper to notice, *first*, The heart, as it is by nature; *second*, What a change of heart is; *third*, The necessity of a change of heart; *fourth*, The evidence of it; *fifth*, The power or means which is the change of it.

*First*, the heart of man by nature is moulded after the world and controlled by it. "The carnal mind is not subject to the law of God neither indeed can be." It is only the spiritual mind that submits to the Divine Law. "The heart is deceitful above all things, and desperately wicked;" it is impotent; it is yet with all its designs and affections on the pleasures, hopes and desires of the perishing world around him. They control and lead him, as time moves him on, to eternity like the ox, led to the slaughter, enjoying the pleasures of time and sense, standing on the brink of death, unconcerned.

The fleeting, changing, and alluring pleasures of earth with all their paths of sinful rebellion against the law of God, are fastened upon the natural heart as the fillet of slavery, binding the subjects of the prince of darkness, leading the soul, body, and spirit in a life of disregard, rejection, rebellion, against the righteous Law of God, leading them into submission, allegiance to the ways of a sin-governed world. The monarch of fashion, the idols of pleasure, the tyranny of custom hold the natural heart in the opular current running the broad way the wide gate that leadeth to destruction.

*Second*, we want to know, what a change of heart is. It is a conversion, challenging the Divine nature into the human. When the law, the mind, the spirit, the Law of Christ, is made the ruling power over all the designs, affections and purposes of the heart. It is the receding of man to God, his law, his guidance. It is the acceptance of Christ into the life and being, to enjoy, trust and follow him as the way, the truth and the life. It is the acceptance of salvation on the evidence, the terms, the conditions of the gospel. It is turning away from the allurement of a sin-filling, fleeting world to the solid, eternal, unshaken truth which liveth and abeth forever. It is turning over to God, to a righteous, obedient, an humble and spiritual life.

"The way that leads from banishment,

"The way the holy prophets went."

It is a soul arrayed in the righteousness of Christ, a brighter adornment than all the glittering gew-gaws of earth. A soul washed and made white in the blood of the Lamb, and fitted for the enjoyment of communion and fellowship with the Redeemer and the redeemed.

*Third*, the necessity of a change of heart is seen in the Saviour's language: "A good man out of the good treasure of the heart, bringeth forth good things, and an evil man, out of the evil treasure of the heart, bringeth forth evil things."

He says: Out of an evil heart cometh murder, theft, pride, and out of the abundance of the heart, the mouth speaketh.

Being then, the heart is the exact fountain, from which all our words and actions come, how important, that the heart be so changed that the law, the spirit, the life of Christ be merged into it.

Righteous obedience to the law of God cannot be had, when the heart is turned to it. The prodigal only comes back when his heart is turned to his father's house. So long as his heart was set on riotous living,—among the hicks and swine, he wandered from his father's house though starving, and lost when his heart was changed, it brought him home to his father, humble, penitent, and obedient.

The necessity of a change of heart is further seen in the solemn truth that we do not all soon change worlds. This is but a resting home, we are only tenants here, these will soon run out, then we must up and, O, the change we must make!

We go to a world not like this. How necessary, the heart be changed, to prepare us for that change of worlds. If man lived always in this world, then he might need no change of heart. A change of heart only would do him. But as we all must soon go to the spirit world where all is changed, we too, must be changed, fitted to the change of worlds we must make. The pride and vanity and sinful pleasures of earth cannot go with us beyond the river. They must all be given up when the angel of death comes. All earthly things with their brightest allurement are feeble and powerless to give peace and joy to the immortal spirit, when we come to change world.

Abraham, a pilgrim and stranger in a dying world, looked beyond the view to a city, "which has foundations whose maker and builder is God." His heart was over there, it was cut loose from the perishing things of a sinful world, and turned over to God.

Paul looked for a building of God, a "house not made with hands, eternal in the heavens." His heart was way up in heaven, in the house of God, not made with hands. His heart was taken away from all the style and pride and fashion of earth, turned over to God and carried up into heaven.

These holy men were ready to change world, because their hearts were changed and long before the time came, they rejoiced in the anticipation of that change awaiting them. A change of heart had prepared them for a change of worlds, and all the powers of earth could not shake that solid foundation, neither life, nor death, principalities or powers, could separate them from the love of God in Christ Jesus, because their hearts were cut loose from the world and turned over to God.

This doctrine of a change of heart is reasonable as well as scriptural and the first great step in it is, that the affections and designs be taken from the sinful, perishing vanities of earth, because they must be all given up when death comes.

The second great step is, that it be wholly turned over to God to his will, his word, his righteousness, his commands, until the whole life is filled with the power of Christ and the Holy Spirit to give the joy and presence of salvation this side of the cold river.

Another reason why a change of heart is necessary, grows out of the fact, that by taking such a course, the whole man is changed in soul, body and spirit. A change of heart, that does not change the whole man outside and inside turning him over to God, is a delusion, a failure. The whole man, soul, body and spirit, are the subjects of redemption, the subjects of God's Law, and must be brought in subjection to his will.

As the heart of man governs his actions, his conduct, the great importance in the matter is, to get the heart right, in the sight of God, for then only will the actions be in harmony with his will.

If the heart is conformed to the world, the whole man will be, he will act, and look and talk like the world, because his feelings, his heart is there. But when his heart is turned over to the gospel, the whole man will be; he will act and talk like Christ and his apostles, because his heart and feelings are there.

(To be continued.)

For The Brethren at Work.

#### Brethren at Work, and Work for The Brethren, Considered.

BY DANIEL ANDMAN.

Having just returned this morning from a trip of over twenty six hundred miles through Missouri, Arkansas, Texas, Indian Territory, and southern Kansas, I found awaiting my arrival home a request for an article for the first number of "The Brethren at Work."

Who are "The Brethren at Work,"—was the first thought. Answer: Whosoever shall do the will of God, the same is my brother and sister and mother.—Mark 3, 35. By the term "brethren" we therefore mean all who do the will of God, whether male or female, bond or free. "At Work" implies to be neither idle nor asleep. He who will work for the Lord should also watch that he be not over zealous for some portion of the

Will to the exclusion of, or opposition to, some other portion of the same Will.—The child of God should ever remember that "go into all the world and teach all nations," is as much the will of God as to love your enemies, feed the hungry, or to overcome evil with good, and the continued inquiry of every one should be, how can I do my part of the work to the best advantage?

While traveling over the west and visiting the humble dwellings of our brethren and sisters, and others on the frontiers, meeting the stern realities of poverty, deprived of many of the comforts of older settlements as well as of the enjoyments of hearing the gospel preached regularly; and while hearing them express their desire to have Brethren to settle among them, and help them to meet the enemy and build up the Master's Kingdom, I have been more

DEEPLY IMPRESSED.

than ever with the vastness of the field, that lies open before the "Brethren at Work," and as it is impossible to cover this whole field at once with a living ministry, the thought naturally comes up: "What can be done to the best advantage? My conclusions are after much thought, that where there are ministering brethren that can be spared from older congregations who feel a willingness to locate in other parts of the Master's field they should not be hindered but rather encouraged and helped if need be, and secondly much may be done by judiciously distributing tracts, setting forth the doctrine of the Brethren.

Many of the settlers of newer countries are poor, yet intelligent and will eagerly read tracts and papers placed within their reach. Hence the propriety of the Tract Association at Lamark, Ill., in which all who wish to work in this way can have an opportunity of safely doing so. Before leaving home, we publicly stated our intention to the brethren and sisters of our vicinity, that we intended to procure on our own responsibility some of the Brethren's tracts for free distribution; simply stating that if any of the brethren and sisters felt like assisting in this way, they could do so, and we would distribute them as judiciously as we could. Whereupon quite a number of brethren and sisters gave us substantial proof that they were willing to work in spreading the truth if only their way were open to do so safely.

Thus we secured and distributed a bundle of tracts consisting of "True Immersion Traced to The Apostles," "One Baptism," "Perfect Plan or Safe Ground," "One Faith Violated," "Christianity Incompatible with War," "Campbellism Weighed in the Balance and found Wanting;" all of which were disposed of, and more promised before we got home.

We left some tracts with several of the young churches in southern Kansas for them to loan out to neighbors to read and for free distribution, where they thought best. Believing that their facilities for judicious distribution were better than ours, I left the matter with them.

Now does any one think there is not much to do for the Master? If any brother have plenty of means let him take a trip of several thousand miles, let him visit the homes of many of our brethren and sisters on the frontiers and let him keep a close look-out wherever he goes for what ought to be done, and by the time he gets home he will be thoroughly convinced that there is work for the Brethren, and no doubt will be glad to see "The Brethren at Work."

For The Brethren at Work.

#### "Go, Work In My Vineyard."

BY H. B. BAISAU.

You have certainly hit on a happy title. Not only a happy, but a significant and responsible one. It will require no common editorial integrity to keep it from sometimes showing Esau's hands and speaking with Jacob's voice.

People may be very busy, and yet idle. Work and fuss are not synonyms. God is a great Worker, and has "left us an example that we should follow his steps." Without a work of work there is no Sabbath. Work is not only the condition of success but of happiness. Heaven

is no place for do-nothings. There is a ministry for every soul. As soon as a work merges into the "perfect law of liberty, it is heaven."

"Brethren at Work." It is presumed that the work is to be in line with John 5: 17. The land is teeming with illustrations of 2. Cor. 11: 13. — 2. Thess. 2: 9. If we all work, and work harmoniously, "working together with God," "mightily through him to the pulling down of strongholds," all the devils in hell and on earth cannot keep the walls of Jericho from tumbling into a heap of ruins. There are too many unused hoes and mattocks in the vineyard of the Lord. Too many "lady-bodies in other men's matters." Too many sappers and caves-droppers. Too many brethren and sisters at work, biting and skinning and harning and hoofing each other.

All such are "the enemies of the Cross of Christ." No wonder Paul wept over them. With a race to reclaim, and a hell full of apostate angels to combat, and a fatal indwelling virus to eradicate, ought not the cheeks of all drones and foot-months, and strife-pickers born to cinder for very shame?

The routing of evil and the triumph of righteousness is the end of all God's dealings, mediatorial and providential. The recovery of the world to Jesus is the mission of the Church. The proclamation of the "exceeding sinfulness of sin, and the peace of God," through the cross is the imperative obligation of every soul that has been washed in the blood of the Lamb. "We are not our own, we have been bought with a price." Every greenback and penny that comes into the mill-pierced hand, is stamped with the image and superscription of Emmanuel, and is "holiness to the Lord." Every cent that enters to an artificial luxury, whether in finer or grosser form, is a robbery of God. "The gold and the silver are mine," saith the Lord. The cross allows no reservations. All or nothing. When the work of the spirit is complete, then the brain-work, heart-work, body-work, money-work, will follow as naturally as motion follows life.

It is one of the saddest spectacles that so many who have given a double promise to devote themselves and their all to the coming of Jehovah's Kingdom, seem to grudge their prayers and efforts and means for the accomplishment of God's great purpose in Christ Jesus. O, the riches of His goodness and forbearance, and long suffering." In how many families is the cross buried under a pile of fashionable upholstery, personal rigging, and tobacco. Work, work, in the inner self, in the home-circle, in the community, for the nation, for the ends of the earth. No danger we will exceed the fulness of Christ's sacrifice, or the intensity of His desire, even in the utmost strain we can make for the emancipation from the thrallhold of sin. The cross, the cross, there is a motive and gauge for all the work which the united, God-imbreathed, God-impelled, God-sustained church is capable.

Let none say, I have done enough, till he has exhausted the meaning of the cross. Let no disciple venture on an unsanctified expenditure of mental or moral power, money or manhood, lest the mark of the beast be found hidden in the hand if not in broad black letters on the forehead.

Work, brethren; work sisters; work for the blessed Jesus who redeemed you from sin and hell with his precious blood. "Work with fear and trembling," for yourselves and others, work with mind and heart, hands and feet, and unbuckle not your girdle till you hear the voice, "Come up hither." Then will you know eternally the blessedness of Rev. 14: 13. "Work while it is day." Work for the unity of the Spirit in the bond of peace, so that we may have ONE LORD, ONE FAITH, ONE BAPTISM, ONE TABLE, THE COURIER OF THE HOLY GHOST.

Union Deposit, Pa.

#### ANNOUNCEMENT.

The Lord willing, we intend to hold a Love Feast at Wadlam's Grove, 2 miles north of Lena, Stephen-on Co., Ill., on the 28th and 29th of September, commencing at 1 P. M. A general invitation. —

ESAU EBY.







# THE BRETHREN AT WORK.

"Behold I bring you glad Tidings of great Joy, which shall be unto all People."—LUKE 2, 10.

Vol. I.

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## The Brethren at Work.

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### YOUR MISSION.

BY MRS. ELLEN H. GATES.

If you earnest on the ocean  
Sail among the swiftest fleet,  
Rocking on the highest billows,  
Laughing at the stormy sea's retreat,  
You can stand among the sailors,  
Anchored yet within the bay;  
You can lend a hand to help them,  
As they hunch their boat away.

If you are too weak to journey  
Up the mountain, steep and high,  
You can stand within the valley,  
While the multitudes go by;  
You can chant in happy measure,  
As they slowly pass along,  
Though they may forget the singer,  
They will not forget the song.

If you have not gold and silver  
Ever ready to command;  
If you cannot reward the needy  
Reach an ever open hand;  
You can visit the afflicted,  
Over the crying you can weep;  
You can be a true disciple  
Sitting at the Savior's feet.

If you cannot in the harvest  
Gather up the richest sheaves,  
Many a grain both ripe and golden  
Will the careless reapers leave;  
Go and glean among the harvest,  
Growing rank against the wall,  
For it may be that their shadow  
Hides the heaviest wheat of all.

Do not, then, stand idly waiting,  
For some greater work to do,  
Fortuna is a fickle goddess—  
She will never come to you,  
Go and toil in any vineyard,  
Do not fear to do or dare;  
If you want a field of labor,  
You can find it any where.

—Singing Pilgrim.

### ONE MEDIATOR.

BY D. P. SAYLOR.

"For there is one God, and one mediator between God and men, the man Christ Jesus."—1 Tim. 2: 5.

To reconcile the world to God, involved the necessity for the Son of God to be sent into the world, not to condemn the world, but that the world through him might be saved. In this work, God cannot employ angels; he cannot employ himself more successfully than when he came down on Mount Sinai. A reference to that circumstance shows the scene a terrible one,—a scene so terrible that the people petrified at the voice should speak to Moses, and they would hear him; they feeling the need of a mediator, a day-man between the people and God, who was able to put his hands on both, as Job has it. This idea suggests a *double man*, so to speak; that is, God and man in the one and same person.

Man to come to man, and be one with him; a man that may be touched with the feelings of our infirmities, and know him to hear with his weakness. And God to have power to save all that come unto him for salvation; to make a sacrifice of himself for sin in laying down his life for the sin of the world, and be able to take it up again in the justification of all that believe on him.

As man, he was known by all while he dwelt among men on earth, but as Christ the Lord, he was not so readily known. As man, he was known by all the incidents of his life. He walked, talked, wept, slept, ate and drank as man, and hence easily recognized as man. But for a recognition of his divinity, wonders, signs, and miracles must be wrought. Yet notwithstanding all these, men were slow to believe. And as he was solicitous that men should understand and believe all about his divinity, I hold that a proper understanding of this mystery is an essential ingredient in the faith which is unto salvation. I wish not to be understood as believing that all the deep mysteries in the plan of salvation must be fully understood in order to be saved; but in this. He seemed intent that they should know. He asked, "What think ye of Christ? Whose son is he?" I believe this applies now as well as it did to the Pharisees to whom it was personally addressed. "They say unto him, *The son of David*." The promise was to Abraham, in whose line of family descent was David, who being a type of Christ, was often spoken of as the Son of David. These Pharisees must have believed that he was the promise I see in David in whom all the kindred of the earth were to be blessed; for they answered him that he was the son of David. And so far as Christ was man, this they could very readily answer, for they had access to the family records, and to prove where they now were they need only trace up the record twenty-eight generations and David's line is joined; and from there upward fourteen generations more and Abraham heads the line. But when he put the question to test their knowledge in reference to his divinity, it was another matter, a matter they did not get at least understand. "He saith unto them, How then doth David in spirit call him Lord, saying, the Lord saith unto my Lord, sit thou upon my right hand, till I make thine enemies thy footstool? If David then called him Lord, how is he his son? And no man was able to answer him a word." The Pharisees could not answer this question; neither can any other answer until the idea of a *double man*, God and man in one and the same person, is fully established and believed, then all is plain and easily answered. Thus, as man he is David's son, but as God he is David's Lord.

This being a mystery, that even angels desired to look into but failed to see it until the babe of Bethlehem was laid in the manger. The Lord by the prophet had said he would make unto all people a feast of fat things, and said: "And he will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations." And it would seem the covering and veil was also over angelic faces. But as soon as Christ was born, God had come in the flesh, angels' eyes opened and they came to the shepherds with their good tidings of great joy, for unto you is born a Savior which is Christ the Lord; while the heavenly hosts unite in saying "Glory to God in the highest, and on earth peace, good will to men." Man did not soon learn to understand this mystery of godliness. Some of us do not yet fully understand it.

After God was in Christ and reconcil-

ed the world unto himself &c., he gave us the words of reconciliation, gave gifts to men, and said occupy until I come; a covenant to God, and taken his position at the throne as the mediator between God and men, where he now is as earnestly engaged in the work whereunto God the Father sent him as he was while among men on earth. All men who believe on him, believe he is there as God, or in his divine nature, but are slow to believe he is there as man also, or in his human nature. The infidelity which doubted his divine nature while he was in the flesh, now doubts his humanity while in the glorified lodge. That this truth might be fully understood, the apostle gives him the title *The man Christ Jesus*; *is not this enough*, or must some of the reasons be given.

Mediator is one that interposes between parties at variance, with the purpose of reconciling them, and hence must understand, and know the nature of both; and Christ is a mediator of both natures, divine and human, and could I not meditate otherwise—if in his divine nature only, man would be in no better condition than they were when standing fearing and trembling before flustering Mount Sinai; no daysman between them, none who had taken upon himself the "seed of Abraham" to learn to know human infirmities, and bear with human weakness. Had not God in Christ assumed man's nature, and become a man of sorrow, and acquainted with grief, tempted in like manner with man, yet without sin, he could not bear with man's infirmities; he could not suffer long with him. And his human nature is as necessary now while he is pleading man's cause before the throne of God as it was while he was delivering his Father's will to man on earth. Man can only approach God through the humanity of his son, while the son represents man to God through his divine nature. This idea involves the necessity of the human as well as the divine natures in the son. Were it not for this, how could, or would God bear with man's infirmities in faith, in repentance, in prayer, or any of the acts in Christianity? It is in his humanity he bears with the weakness in my preaching, praying, charity, and all the good I am so slow to learn to do; even so with all of us. While the stern justice and righteousness of God, stripped of humanity, says "cut him down, why cumbereth he the ground," the *dearer*, the mediator, in his humanity, pleads, let him stand another year. Look, oh! look into my face, behold my crown of thorns, my hands, my feet, my side, did not I suffer, did not I bleed, did I not die for them? if so, let thy wrath burst upon my head, I died, let them live. So while in his human nature he accepts us, in his divine nature he presents us to his Father and parent; for he is able to save unto the uttermost all them that come unto God by him.

Then brethren and friends, having such a high priest (*mediator*) touched with all the feelings of our infirmities, "Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast to our faith without wavering; for he is faithful that promised." It is not needful that one soul should perish, all may believe in him and be saved. Are you a heavy laden sinner? he calls you to come to him; are you weary of the burden of sin? he calls you to come to him, and he will give you rest. But you must take his yoke, his doctrine, his service upon you, must have *redemption* from him. He is meek and lowly in heart. And while meekness and lowliness of heart is

the first lesson to learn, you will realize that he is a teacher, a mediator that is meek and lowly in heart, and knows how to bear long with, and have much patience with you in your dullness to learn the lessons of holiness of heart, and purity of soul; for he is the only mediator between God, and *THE MAN* Christ Jesus.

### The Bible and Inspiration.

NUMBER II.

In our explanation of the subject thus far, we have said very little in regard to the written word. Our object was more particularly to call the attention of the reader to the different Confessions;—especially that of the Westminster Confession. To do this we were obliged to speak of the inspiration of the Bible before even referring to the different views about the sacred canon, as held by the Roman Catholic and Protestant Churches.

It is a well known fact, that the different books of the Bible had first to be canonized before they could be recognized by the people as being of divine origin. That, therefore, which is now termed *kanonikon* must first be proven before that which is called *the canon*, can be properly and successfully established.

Before entering into a consideration of the points of inspiration, as regards the sacred oracles, it is important to answer this question first: What books are entitled to a place in the sacred canon as a rule of faith and practice? Romanists would answer the question by saying, that all those books, and those only which the Church has decided upon to be of divine origin, are to be regarded as canonical; while Protestants hold and answer the question, that the Old Testament, so far as quoted and recognized by Christ and the Apostles is only to be regarded as the word of inspiration, and, therefore, canonical. The inspiration of the sacred canon as interpreted and understood by the Roman Catholic Church, is simply based upon the authority of the Church itself, while the Protestant view is based upon the authority of Christ and the apostles. It is an easy matter, therefore, to determine which of these two views are correct, because it is reasonable that we should regard the authority of Christ and the apostles as being unquestionable in all cases.

The Church may err, has erred, and does err, but Christ never erred. Romanism teaches that the Church is infallible; that whatsoever it binds on earth, shall be bound in heaven; and whatsoever it looses on earth shall be loosed in heaven; therefore Romanism assumes the prerogative to say what is canonical, not upon the authority of Christ and the apostles but upon the authority of the Church itself.

Protestants claim no authority to either accept or reject parts of the different books of the Bible, save upon the evidences of Christ and the apostles. Romanism regards the Apocryphal books as being of divine authority because the Church itself says so, while Protestants reject them, not because they do not contain and teach good morals, but because neither Christ nor the apostles ever made mention of them. Christ told the Jews to "search the scriptures," speaks of the law and the prophets and the Psalms, and acknowledged the scriptures,—that is the Old Testament writings, to be the Word of God. That the Apocryphal writings are not the Word of God is evident from three facts: First, because Christ and the apostles say nothing about them; Secondly, because the Jewish canon contains all the books of the Old Testa-

ment and no others, which Protestantism now recognize and include in the sacred canon; Thirdly, because the so-called Apocryphal books were not written in Hebrew and not included in the Jewish canon. If then Christ and the apostles say nothing about these writings, and the Jews themselves do not include them in the sacred canon, is this not sufficient evidence that they do not constitute a part of the Word of God? Difficult, indeed, would it be to prove what books ought to be and ought not to be included in the sacred canon, were it not for the words of our Savior, where he says: "These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the Law, and in the Prophets, and in the Psalms, concerning me." Luke 24: 44. J. T. MEYERS.

### A Lightning Bolt Writing God's Name on a Blasphemer.

Some of our contemporaries seem disposed to question the truth of our statement that a negro man that was killed by lightning a few days ago in Campbell county had the letters "GOD" on his body. Dr. Thomas E. Moorman, whose post office address is Mr. Zion, Campbell county, has furnished the *Richmond Christian Advocate* an account of the circumstances, from which we extract the following:

"On the evening of the 6th inst. Perry Jones and George Brown, colored men, notoriously the most profane, wicked persons in the whole community, with three other colored persons, took refuge, during the rain accompanied by a good deal of lightning and thunder, in a tobacco barn on the land of Mr. Geo. Creasey.

From their several positions one would have thought that two of the others were in more, and the third in as much danger as Jones and Brown were. They, as their custom was, were engaged in cursing and swearing. Suddenly the lightning descended upon them, and while the other three were comparatively uninjured, Jones was killed and Brown was stricken down senseless and almost lifeless for a time. He revived after a few minutes, and soon seemed to have regained all of his strength, but was dumb and bereft of his mind for several hours. The lightning had set fire to his clothing, and he was burned on his chest and left side and arm before the fire was extinguished. In his frantic efforts to free himself from those who were restraining him the skin was rubbed from the burned flesh and presented the following characters, GOD. Very close representation, to say the least of them, of the capital letters used in printing the name of deity, while around and between them the skin was unremoved, and apparently not burned. The above characters occupied the angles of an equilateral triangle, which, as you are doubtless aware, was in ancient days the symbol of deity. This man then appears to have been branded with the name of his creator in the symbolic language, it may be of his forefathers three thousand years ago, and in the printed language of the nation to which he belongs."—*Lynchburg News*.

—In the Christian warfare, to maintain the conflict is to gain the victory.—The promise is made to him that endureth to the end. The object of our spiritual adversaries is to prevent this.—Every day when we, through the mercy of God, are saved from falling, are preserved from going back, they sustain a defeat. And great shall be the reward of the faithful, for he that endureth to the end, shall be saved.



## The Brethren at Work.

LANARK, ILL.

OCTOBER 7, 1876.

"The Brethren at Work," will be sent post-paid, to any address in the United States or Canada, for \$1.35 per annum. Those sending eight names and \$10.85, will receive an extra copy free of charge. For all over this number, the agent will be allowed 15 cents for each additional name, which amount can be deducted from the money, before sending it to us.

Money orders, drafts, and Registered Letters may be sent at our risk. They should be made payable to J. H. Moore.

Subscriptions and communications, should be addressed to J. H. MOORE, Lanark, Carroll Co., Ill.

LOVE FEAST at Yellow Creek meeting house, Stephenson Co., Ill., October 28th and 29th. Commences at 1 p. m.

We conclude to insert no marriage notices, believing that they are not generally read by the majority of our readers.

The address of J. W. Stein, is now changed from Noshua, to Ritchey, Newton Co., Mo. He proposes to make this place his regular home.

Among the late accessions to the church, were one at Waddam's Grove; one at Arnold's Grove, one at Pine Creek, and two at West Branch.

The Brethren will have no more meetings in Lanark, till the meeting house is finished, which will be in a few weeks. We will give further notice in due time.

Our subscribers will please excuse a number of mistakes, which occurred in our last number. We were so hurried, that we had but little time to read the proof.

In our next number we will commence quite an interesting article by R. H. Miller, entitled: "The Christian Religion." This will be quite a treat to our readers.

BRETHREN Martin Myers and Daniel Miller recently visited the Bu-bnell church, Illinois, where they labored for the good of souls. Before returning home, they had the pleasure of seeing five persons received into the church.

Those who are fond of Grammar, can this week enjoy quite a refreshing season reading Bro. Stein's article. This part of his article may seem a little dry to some, but surely it is interesting, especially the closing part of it. Read your paper carefully, then hand it to some of your neighbors.

We want some brother or sister in every congregation, to keep us well supplied with news. We want to keep our readers well posted in regard to what is going on in the brotherhood. As Love Feast season is now nearly over, let us hear from you, and know how you prosper in the Lord.

WE want an agent in every locality to gather subscribers for us. We already have a number at work, but we still want more, for the more subscribers we have, the greater amount of good we can accomplish. Those, wishing to act as agents, will send for our prospectus, and sample copies.

THE Brethren are now building a new meeting house in Lanark. It will be ready for services in a few weeks. This is the third town in this county, containing a meeting house belonging to the Brethren, and looks much like the apostolic order, for we read of churches in many of the cities where the apostles preached and labored. Our ministering brethren, who visit this place, can rest assured that they will find a good, plain meeting house, in which to preach the plain gospel of Jesus.

THE Brethren have purchased the Lutheran meeting house in Mt. Carroll, Carroll County (east of this county,) and intend to have it ready for services. The brethren at that place, believe in con-

verting houses as well as the people, for the steeple is to be taken down, and the pulpit out, before it can properly be considered a Brethren's meeting house. When our people build or purchase meeting houses in towns, let them imitate the good example set by the members in and around Mt. Carroll. If pride and vanity could only be kept out of towns and cities, it would not create such great evils in the country.

THE Brethren in this district have an important missionary field, in which they have done a considerable amount of preaching during the last year, extending over several counties in the central part of the state. Bro. Hillery, during the summer, spent about two months of constant labor there, always having large, attentive congregations, even in the midst of harvest; and as a result of the good seed, sown by the Brethren, three came up a few days ago, and were baptized during the Love Feast meeting at Silver Creek. They returned home rejoicing, and much pleased with the Brethren.

In this field pamphlets and tracts were used quite freely, and the good work which they have helped to accomplish, is deserving of the attention of those, who are laboring in similar fields. Prospects of others coming to the church there are very encouraging. Those who were baptized live in Marshall county.

## Bro. Hansen In Prison.

On the fourth page, will be found a letter from Bro. Hansen, written by him while in prison, in Denmark.

Those who have read Bro. Hansen's article found in the first number of THE BRETHREN AT WORK, will bear in mind that in the year 1872, he was put into prison, for refusing to take up arms, and was afterwards released and driven from the country. A few months ago, he visited the same place, distributing tracts and pamphlets, and was immediately apprehended, and cast into prison again.

We have just received a letter from Bro. Hope informing us, that Bro. Hansen is now released from his imprisonment, as he was put in for but 20 days, and that there are prospects of him being exempted from military duty.

Next week we will publish a long letter from Bro. Hope, giving some encouraging news, and stating distinctly and fully the present condition of things in Denmark. We believe this to be an important missionary field, and a place where some good may be accomplished, and hence want to keep our readers well posted on the general movements and prospects.

The zeal and self-sacrifice that these brethren are manifesting, is indeed commendable. They are entitled to the prayers and assistance of every lover of our blessed Savior. Men who are willing to suffer imprisonment, or even lay down their lives if necessary, all for the salvation of their own countrymen, are surely deserving of the fervent, effectual prayers of the righteous.

## Waddam's Grove Love Feast.

We stated last week that we were hurrying our work through, so as to be able to attend some of the feasts near at hand. We left here on the morning of September 28th, and after traveling some 24 miles north, arrived at the Brethren's large meeting house at 11:30 A. M. The building is on one corner of the farm, now owned by Bro. Paul Wetzel, the place where the Annual Meeting was held several years ago.

Meeting did not commence till 1 p. m. There were quite a number of speakers present, and all seemed to be fully awake to the work of the Lord. Had preaching again at 4 p. m., and in the evening communion services, as usually performed by the Brethren. Meeting the next day at 9 A. M., and closed about 11.

The attention was good, and the interest and zeal for the cause manifested by the members were quite commendable.

In this congregation reside Bro. Enoch Eby and Bro. Paul Wetzel, the two chosen ambassadors of the church to visit Denmark. It seems a little hard for this congregation, that it should give up

two of its main and most needed ministers. But the Lord's ways are not our ways.

There were a few things about this feast, that we have given considerable thought, and feel, that they should be commended to the attention and candid consideration of the brotherhood generally.

We observed, that they had every thing reduced to a system, i. e. each one seemed to know his place and business, and there was no confusion whatever among those who attended to the work, necessarily belonging to such meetings. Order is said to have been the first law of heaven, and in short, we know that God's works are all reduced to a complete system. Just so, it should be at our communion meetings. Let each one who is to help, know his place and work, then everything will pass off smoothly, and in perfect order.

Another feature we noticed, was, that the night services were made very short, and thus did not detain the congregation more than a few hours. Everything was in readiness in due time, the Scriptures read according to the order of the Brethren, the ordinances performed in their simplicity, with an occasional short address from some of the speakers. Though quite a number communed, yet the meeting was closed in due time.

There are several reasons why we conclude that our evening services, as a rule, should not be protracted too long:

1. The first Love-feast ever held was in Jerusalem, and that was very short.
2. It is often very tiresome for old people to sit so long.
3. Sisters who have children to attend to, find it very wearisome to take care of the little ones while sitting at the table. For them we think there should be a special regard.
4. I am of the impression that a little brevity on such occasions would have a very salutary effect on the minds of the spectators. Short, yet pointed and solid epistles are quickly read and easily comprehended; and just so we should be, for we are *living epistles* to be known and read by all men.

In new countries where the faith and practice of the Brethren are not generally known, we would not even object to Paul's example at Troas, and continue the feast till even after midnight. But whatever we do, let it be in order, all to the glory and honor of God.

We indeed had a feast of good things, and returned home much refreshed and greatly encouraged.

## A CALL.

We have just had a call from two River Brethren preachers from Canada. Our interview with them was very pleasant, and we were glad to have an opportunity of conversing some with them, as considerable controversy has been going on through some of the periodicals in regard to the River Brethren who reside in Canada.

We were informed that in that country they are called *Tinkers* in law, and were not known as River Brethren. They dress just as we do—only if any difference a little plainer. Their method of baptizing is the same as ours, and they also believe that it is for the remission of sins in conjunction with faith and repentance. We found but one point of difference between us, and that was in relation to feet washing after instead of before the supper, but even in this, one of them seemed to think us right as he had given the subject a close examination. They bought Miller's book, and subscribed for both of our papers, being fully intent on learning more of us. We hope to soon learn more of them.

We will further remark that there is some difference between them and the River Brethren in this country; they are much more like our people, and are very anxious that some of the brethren visit and preach among them.

## LANARK.

Our Publishing House is situated in Lanark, a beautiful and well laid out city of some 1200 inhabitants. The place is surrounded on every side by members, and there are between 30 and 40 living

in the city. The moral tone of the place, its general surroundings, and religious influences, taken in connection with the fact that we now have a meeting house in town, and are here working up the Tract Association, make it a very desirable place to live. And we trust not only to prosper in our publishing business,—preaching the truth, but hope to grow in grace and in the knowledge of the truth, while laboring among the brethren.

We are well pleased with our new home, and are quite contented with our field of ministerial labor, believing that much good may be accomplished here—Our railroad and mail facilities are good, thus rendering it an excellent point for a publishing house.

In another paper we will give a more minute description of the city and its general surroundings, and also state how it can be best approached by traveling members.

## A Trip to Iowa.

In company with a few loving brethren and sisters, we visited the church in Cedar Co., Iowa, Oct. 4th and 5th, and attended the Love-feast. One dear youth was received by baptism. Unity and godly zeal seemed to characterize the brethren and sisters at this place, and our souls were much refreshed, and built up in our associations with them. Brethren moving West should visit Cedar Co., Iowa. They will find it a beautiful and productive country, and one of the best places to labor for the cause of Christ. For further information relative to the country, etc., call on or address Bro. Benj. F. Miller, Charence, Cedar Co., Iowa. At his house on the night of the 5th, a number of brethren, sisters and friends assembled, and spent sometime in singing, praying and exhortation. Truly, God is good, and worthy of all our praise and adoration.

ESHERMAN.

## Glorious Things.

BY R. H. MOORE.

To Brother Adam Bohn of the Branch-Fording Congregation, Washington Co., Md.

If we could but realize how near we are to the New Jerusalem, the glorious City, whose Builder and Maker is God, our feelings would evidently be different from what they now are. In the writings of the apostles and evangelists there is an abundance of instruction, advice, and warning in regard to this newness of the eternal world, and its fearful consequences on the one hand, and its glorious realities on the other. But vast numbers in the Church are asleep to these things, to say nothing of the world that "lieth in wickedness." There are so many attractions in this world of vanity and confusion that many of us who started well, are drawn hither and thither, "tossed to and fro," and so find too little time to think of our profession, our real relation to our Father in Heaven, our duties in many departments of our life, and particularly, of what our God has prepared for them that love him and keep his commandments. Religion makes no allowances for neglect and indifference. But when we come short of our religious duties, and see our lukewarmness, "We have an Advocate with the Father" to plead our cause, and that our sins may be forgiven. This is a glorious thing, and blessed are they who see and seek, and find cleansing in his blood.

I am always made glad to meet you, my dear brother, for the reason that "your conversation is in heaven"—in heavenly things—glorious things of the life we now live in Christ, and of that life which we both, perhaps soon, shall more fully know and see, and enjoy in the "Everlasting Kingdom." Oh that glad day! When it shall dawn upon our waiting souls, the most charming, and endearing ties of earth will lose all their attractiveness and enjoyment, for "Glorious things are spoken of thee, O city of God." The most glorious thing that world-loving men speak of just now is the "Great Centennial," a grand city of pride, extravagance and sin. Wonderful! But the Christian, oft blinded by the

world's fading glory, lifts his eye, not of lust, but of faith, upon the "City of God," where are God's "Peculiar people." 1 Peter 2: 9; his adopted "Sons," Gal. 4: 5; his "Friends," John 15: 15, and James 2: 23; his "Family," Eph. 3: 15; his "Heirs," Rom. 8: 17; his "Jewels," Mal. 3: 17; "His Peculiar Treasure," Psalm 135: 4; the "Assembly of Saints," Psalm 89: 7; the "Flock of God," Acts 20: 28; the "Inhabitants of Zion," Isaiah 12: 6; heavenly "Thrones," Rev. 20: 4; the "Heavenly Jerusalem," "an innumerable company of angels," the "General Assembly and Church of the First-born which are written in Heaven," Hebrews 12: 22, 23, what glorious things! and "the half not told." Yet we are in our way thinking. We can not go with the world in any of its pleasures and follies that "draw men" in error, and false doctrines, and so-called "modern ideas." We have no time to set ourselves up as revisers and interpreters of God's word and the religion of the holy apostles and saintly fathers, and then fail to exemplify the Truth. We have but time to heed and heed the plain, unadulterated Gospel, teaching and admonishing one another in the humble, self-sacrificing ways of the Lord. Each one of us has time to perform for our individual spiritual interests, that we may thus, in God's way be consecrated fully to his service.

Then we owe duties to one another, that we may build each other up in love, faith and holiness, according to the spirit of the Gospel. And again, we owe duties to our God and Savior which no other can fulfill with us nor for us, that we may be acceptable before him and receive the gracious promise: "Well done, good and faithful servant, enter thou into the joy of the Lord." When we rightly appreciate these solemn, momentous obligations, we shall go about our "Father's business," in the warmth of love and zeal, guided by the "Wisdom that is from above," not being partakers with the world nor them that love the world.

Oh what a glorious life it is our privilege to live! Even here in this world, surrounded as we are by influences and temptations whose controlling power would sink us in the depths of perdition, we may "walk with God." Nothing shall overcome the faithful soldier of the Cross, for "The angel of the Lord encampeth round about them that fear him, and delivereth them." Psalm 34: 7. Glorious safety! "Behold, the eye of the Lord is upon them that fear him, upon them that hope in his mercy." Glorious thing, here and hereafter, are your heritage, my beloved in the Lord.

How we pass through a glass darkly, and many have lost their way and well-nigh made shipwreck of faith, but the "wise virgins" are watching, waiting and praying. They expect no way without and within, but through God's Providence and grace they become conquerors over every foe. There was a true Christian who did not have trial in some peculiar way. Many pretend they are Christians, but they drift with the current of the world, and have no trials for "Christ's sake and the gospel's." This is contrary to the teaching of the Holy Scriptures, and the record of the fathers. Many others experience trials or sufferings, but these will be no benefit to the soul unless they are endured for Christ's sake. This is the secret of a Christian motive—"for Jesus' sake."

The Christian life must not merely be professed, but everything—out, body and spirit—possessions, talents, life,—all must be laid on the Altar of God; as a sacrifice complete and to all Eternity.

Such an offering is acceptable, and will "Receive a hundred fold now in this time, houses, and brethren, and sisters and mothers, and children, and lands with persecutions, and in the world to come eternal life." Mark 10: 29, 30. Glorious inheritance, these gifts of our God. Once begotten of God unto a lively hope in Christ, we are also heirs of the Heavenly inheritance. That is our home, and we are but "pilgrims and strangers." The more we hate the sins that enshrouded the only begotten Son of God, the more fervently we will pray, "Thy Kingdom come!" The more we enter into the spirit of primitive, living Christianity, the more we will long "to depart and be



with Christ." Glorious things are awaiting our purified spirits, when we reach the golden gates of the City of the Universe. What a glorious consummation to fall "asleep in Jesus"—to "rest from our labors"—to participate in "the first resurrection"—to "be ever with the Lord"—to "see him as he is"—to be present when, finding his watching servants, "he shall gird himself and make them sit down to meat and will come forth and serve them" (Luke 12:37)—to see him with his saint "standing on the Mount Zion forever victorious over all his enemies, King of king and Lord of lord—to see him the Prince of Life and Redeemer of mankind confessed and worshipped by all the innumerable hosts of glory and ten thousand more glorious things. Yea, "Glorious things are spoken of thee, Oh City of God!"

Brother beloved, you are almost there. The victory of faith will soon be won, and God will gather his sheaves.

A few more struggles here,  
A few more partings here,  
A few more tears, a few more tears,  
And we shall weep no more.

A few more triumphs here,  
Shall cheer us on our way,  
And we shall reach the golden rest,  
The eternal Sabbath day.

I cannot conclude without referring to your very recent letter to me. You say you have just completed your eightieth year. A great age in these days! Only the wise man did not write his proverb in vain: "My son, forget not my law, but let thine heart keep my commandments: for length of days, and long life, and peace, shall they add to thee. Let not money and truth forsake thee: bond them about thy neck, write them upon the table of thine heart" (Prov. 3:1-3).

I rejoice that in my late visit I found you so well and happy, so warm and devoted to the cause which is dearer to you than life itself. O! that all our aged brethren and sisters were so! Fervent in spirit, crying the Lord. May our God revive them in their last days so that a goodly and glorious company may be passing over to the other side, as full, well-laden sheaves, for the Master's Granary. This were a glorious thing. May grace be multiplied unto them.

You say you "have been in the faith 22 years and regret that you did not accept many years before." What a pity there are so many plausible secular nets spread to draw men into perverted ways! Your unworthy correspondent had a similar experience. The "Truth as it is in Jesus" is a most glorious thing, and no honest soul will follow an evil way, when the evil appears to him. No one must be blamed for seeking and walking in the right way of the Lord, though it must necessarily lead into deep and crucifying humility and persecution, and tribulation for Christ's sake. This is a glorious thing to every one that can receive it. I rejoice that you are "willing to fight on to the end," for this is the earnest of the heavenly inheritance.

You say, "I want to press forward with all vigor towards the prize, looking neither to the right nor to the left, but with an eye single to his glory, pressing forward, being careful that no man take my crown." A glorious hope that thus in peace you, and invite you to the glory of Heaven. Be thou faithful. Let the crowning glory of your life be to present the "Life of Christ," not written as by mortal hand, but exemplified in word, and doctrine, and life, even as you have done. Though not a preacher in word, but mighty in the deed, and so shall he be glorified in you. Press on, "The King of glory" has a crown in his wardrobe for you, and it will be his good pleasure to place it upon your brow. Stand fast in the liberty you have in him, and you shall be satisfied with his fullness and glory.

Wagonsborough, Pa.

## How Will The Angels Know?

"Ma, if I should die and go to heaven, should I wear my more antique dress?"—"No, my love, we can scarcely expect or suppose that we shall wear the attire of this world in the next." "Then, ma, how will the angels know, I belonged to the best society?"

## BAPTISM Into Each Name of the Trinity.

BY J. W. STEIN.

"Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Matt. 28:19.

WE MAINTAIN THAT OUR TEXT TELLS US THAT BAPTISM SHOULD BE PERFORMED INTO EACH ONE OF THE NAMES, viz. FATHER, SON AND HOLY SPIRIT. We say "into" instead of "in" because "eis" is thus more properly rendered, "Eck," is a distributive adjective pronoun, and means things taken separately, or one at a time. Hence "into each name" is the same as "into one name at a time," or "into the name of Father, Son and Holy Spirit taken separately." As immersion not into each name may be called "single immersion" for convenience, so immersion into each name may be called "triple" or "triple immersion" for convenience, inasmuch as the Father, Son and Holy Spirit constitute a Trinity. I think then that I have clearly defined our position and hope all will understand it. Its correctness appears.

1. When we consider the elliptical nature of the language of our text,

What we mean by *ellipsis*, is a word, phrase, clause, or any part of a sentence, necessary to convey its meaning or complete its construction, but which, when the meaning is otherwise sufficiently evident, may be omitted or suppressed in order to avoid as less repetition, though it must be understood or retained in the mind, and as truly belongs to the sentence, grammatically considered, as the parts which are expressed. (See Green's Eng. Gram. pp. 147, 192, 193. Analysis of Eng. Lang. p. 263.) If I say "John walks into the fields, and John walks into the lawns, and John walks into the gardens," I have used a grammatical construction but have employed more words than was necessary to be understood. Hence by introducing the figure called "*ellipsis*," I suppress a number of words and without altering the sense, say "John walks into the fields, and lawns, and gardens." So if I say "Baptize them in the name of the Father, and baptize them in the name of the Son, and baptize them in the name of the Holy Spirit" or what is equivalent, "Baptizing them in the name of the Father, and in the name of the Son, and in the name of the Holy Spirit," in either case the construction is grammatical but necessarily bulky and burdensome, hence by *ellipsis* we omit a number of words without altering the meaning, and have the text "Baptizing them in the name of the Father, and of the Son, and of the Holy Spirit." The point of the ellipsis is "into the name" before Son and Holy Spirit, is found.

2. In the construction of the Greek text "*Pateros*" (Father), "*Huios*" (Son) and "*Agios Pneumatos*" (Holy Spirit) are all in the genitive case, which corresponds here with our possessive case, and are governed by "*onomata*" (names) expressed, or understood, by the rule which makes one substantive govern another in the genitive, when the latter substantive limits the signification of the former. (Bullions Gr. Gram. § 142.) It is pointing here to our rule in English which governs the possessive case by the noun which denotes possession. Hence it is the same as if we should read it "In the Father's name, and the Son's, and the Holy Spirit's." Here "Son's" and "Holy Spirit's," in the possessive case correspond with "Fon" and "Agios Pneumatos" in the genitive, and are governed by name. Therefore name must be supplied or they have no governing word. The same appears also.

3. From the law of English transposition. Almost every tyro in English understands that the objective case after the preposition "of," in such connections, is equivalent to the possessive case. "The house of Mr. Jones," is the same as "Mr. Jones' house." "The name of John" is the same as "John's name." So "the name of the Father" is the same as "the Father's name," and "of the Son" is the same as "the Son's," and "of the Holy Spirit," is the same as the "Holy Spirit's." But we might ask "Son's" what? "Holy Spirit's" what? Ans. "name," for that is the only word that can answer the

question and make sense. "Nouns denoting a possessive relation to the same object, have the sign 's' annexed to the last only; as Milton and Dixon's line," but "nouns denoting a possessive relation to different objects, have the sign 's' annexed to each; as Adam's and Jackson's administration, i. e. Adam's administration and Jackson's administration." (Covel's Digest of Eng. Gram.) Hence it follows that the singular name expressed in the text, cannot denote a joint possession of the three names Father, Son and Holy Spirit; for, we cannot say, "Father, Son, and Holy Spirit's name," because the genitive Greek ending of each as well as the laws of English transposition, force the apostrophe to each when rendered after the corresponding possessive into English. The fact of the ellipsis here also appears.

4. From the antecedent terms of the preposition "of," which occurs thrice in our text. "Prepositions connect words and show the relation between them," hence wherever there is one preposition, there must be two terms of relation to connect an antecedent and subsequent term. Nothing can be a connective without at least two things to connect, therefore to deny that the preposition "of" has in any instance in our text, less than two terms of relation, is to deny that it is a preposition; to efface it virtually from the language and caping it from our text, and thus to be guilty of taking from the holy oracles. But as Father, Son and Holy Spirit are respectively the subsequent terms of the several prepositions "of" of the Father, and of the Son, and of the Holy Spirit, we pause to inquire what its respective antecedent terms are? Following the rule of Mr. Brown in his "Institutes of English Grammar" (Ed. of 1833, p. 203.) for finding the respective terms of relation by putting the interrogative "what" before and after the preposition, we ask, what of the Father? Ans. "name of the Father," (as the Father's what? Ans. name.) And what of the Son? Ans. name. (as the Son's what? Ans. name.) And what of the Holy Spirit? Ans. name. (as the Holy Spirit's what? Ans. name.) Here then we find the ellipsis "name" to be the antecedent term of "of" in the second and third clauses of our text. And as name is the antecedent term of the preposition "of" in every instance, so it is also the object and subsequent term of the preposition "into" (*eis*) expressed in the first clause and understood with name which it governs in the second and third clauses. Meyer, a profound and critical German commentator says, "If Jesus had said the name, he would have expressed himself in a manner easily understood, though there are meant three personally different names inasmuch as 'to onomata' (the names) might have been taken for the several names of each individual subject.

The singular signifies the definite name expressed in the text, of each of the three, so that "*ei to onoma*" before "*ton Huios*" and before "*ton Hagion Pneumatos*" is to be added again MIXEDLY, *ora onoma ei outos*." (See Notes on Matt. 28:19.) Mr. Purves, says the text "is the same, or of the same import, as to say 'Baptizing them into the name of the Father, and into the name of the Son, and into the name of the Holy Spirit.' If this is not the case, to what does the 'name' refer? or what is meant by it? If it does not refer to, or mean the name of the Father, and the name of the Son, and the name of the Holy Spirit, it would seem that the text should in part read the very reverse of what it does; that is, it should have read 'Baptizing them into the name, not of the Father, not of the Son, nor of the Holy Spirit, but into the name that denotes the unity of their essence.' I suppose any one may see the absurdity of this, and what difficulties it would present to a serious enquirer; while the text as it stands is suited to convey instruction in the most ordinary capacity" (Purves' Attempt, p. 11.) I need not dear reader, in the language of Mr. Hasty, "If this is not the true import of the text, I do not know that my obtuseness will permit me to know what it is." Dr. Conant, a distinguished Baptist writer connected with the American Bible Union, referring to the ancient practice, of immersing at the utterance of each

name, admits that the practice would have been justifiable had the text read "in the names of," or "in the name of the Father, and in the name of the Son, and in the name of the Holy Spirit." (See note on Matt. 28:19.) Whether such is the true import of the text let the honest, candid, intelligent mind decide for itself. It may not be improper just here to remark (a) That as "name" is governed by "into" in every clause of my text and from its subsequent term, so "into" whether expressed or understood in every clause, refers to the participle "baptizing" as its antecedent term, a denial of which involves its denial as a preposition and exchange it with its dependent words from the text. In reading the expressions, "and of the Son, and of the Holy Spirit," we have "and" and "of" two connectives twice together, which use is only admissible in constructions involving ellipsis, and which in this construction can only be explained by making "in" or "into" refer to "baptizing" as its antecedent term. The nature of these ellipses also appears.

(b) From the model proposition contained in the leading clause of the text.

When propositions are so compendious as to obscure the meaning of dependent clauses, the difficulty may be obviated by appealing to the leading clause, and model proposition. Are we at a loss to know what pertains to "the Son" and "the Holy Spirit" in the latter clauses of our text? Let us look at our leading clause and there we read "In the name of the Father." So there we understand that name pertains also to the Son and Holy Spirit. Are we at a loss to know what is to be done "in the name of the Son and Holy Spirit in the latter clauses? We can decide by appealing to our model proposition and there we read "Baptizing them in the name of the Father." That is what is to be done then in each of the other names. Finally we urge the fact and force of the ellipsis on the ground

(c) That coordinate conjunctions connect only similar elements and constructions. (Bullions' Eng. Gram. § 179-1716. Green's Analysis of Eng. Lang. R. XI.) Whether nouns or pronouns, verbs or adverbs, sentences or parts of sentences, phrases or whole propositions, the parts thus connected must be similar. What similar elements do the conjunctions "and" connect in the text. The first "and" does not connect "Son" to "Father" because Son is the object of the relation of the second preposition "of" and is governed by it. Neither does the second "and" connect "Holy Spirit" to "Son" because "Holy Spirit" is the object of the relation denoted by the third preposition "of," and is governed by it. Neither in the Greek does "*hai*" connect "*ton*" to "*pateros*" nor "*Agios Pneumatos*" to "*Huios*," since all are governed by "*to onoma*" expressed or understood according to the rule quoted in section (a). Hence the conjunctions in both languages connect the several clauses of the text, and therefore the clauses must be similar. But how can they be similar if we deny that "name" and "baptizing" contained in the first, do not also pertain to the second and third? Mr. Latham says, "However compendious may be the expression, there are always two propositions, where there is one conjunction" (Hand Book of Eng. Lang. p. 337.)

"Baptizing them in the name of the Father" does contain a proposition. If I say to William "I baptize thee in the name of the Father" I have used an assemblage of words making a complete sentence having one subject, one predicate, once complete active verb, hence one complete action. Now if I do what I say, I baptize him "in the name of the Father," and this means addition, and what? why, "of the Son." Here is a second clause added to the first, which according to the conditions must contain as much as the first. Then I must baptize him (in the name) "of the Son, and,"—here comes another addition, bringing another similar clause "of the Holy Spirit" which demands a third action. Therefore to deny the ellipsis in the latter clauses of the text, is to virtually deny the office of the conjunction also or

to deny that the first clause contains a proposition at all. Bro. Teeter in his analysis of the commission makes the following very forcible remarks: "The participle baptizing is modified by the compound element: in the name of the Father, and in the name of the Son and in the name of the Holy Ghost. A compound element is one containing two or more simple elements. In this case the compound element is made up of three similar simple elements: first, in the name of the Father; second, in the name of the Son; third, in the name of the Holy Ghost. Now if baptizing were modified by a simple element instead of a compound one and the commission would read thus: 'baptizing them in the name of the Father, teaching them to observe &c.' What then would constitute Christian baptism? Certainly single immersion. Well then, if a simple or single element requires one immersion, certainly a compound element requires compound action or immersion. Or, if one simple element requires one immersion, three similar simple elements require three similar immersions." (Treatise on True Immersion p. 41.) It may seem strange to some, as it doubtless would to all scholars among the Greek and oriental churches, that in a discourse on baptism, one should attempt to demonstrate the ellipsis of this text, but they will doubtless excuse me, when I inform them that distinguished single immersionists in this country have publicly "defied" any grammarian to say that such a sentence as the commission means more than one action." I think the evidences already adduced show conclusively that not only a "sentence like the commission," but the commission itself means more than one action, and that one action is utterly insufficient to satisfy its demands.

A young physician in Illinois once said to me, "when I was at school at College, I wrote on the black-board in the recitation room of the grammar class this sentence: 'Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.' The Prof., who was a single immersionist, after ascertaining who wrote the sentence asked me why I did it? I answered 'To see it analyzed by the class under your supervision.' When rubbing it out he said 'That will never do. It will make the last one of these boys Dunkards.'

(To be continued.)

## Christ Our Model

Once I was trying to walk across the field after a fresh fall of snow. I would try and see how straight a line I could make with my footprints in the snow. When I looked around to see how straight I was going, I always walked crooked; but if I kept my eyes on the mark ahead of me, and did not take them off, I could walk straight enough. So if Christians only keep their eyes on the mark—on Christ Jesus, and follow in his foot-steps, not turning around to see what kind of a path they made—they would walk straighter. He is our model. If, instead of asking, Why can't I do this and that? Why can't I dance? Why can't I go to the theatre? Why can't I read the New York Ledger? I don't see why I can't do it! Can you? Then put it in this way: What is the use of it? Will it make me a better Christian? If it won't, then I won't do it. Instead of asking: What is the use? and why can't I? Ask if it will be for the honor and glory of Jesus, and if it won't, say, I won't do it.

I do not see that we can have any better example than Christ himself. Just consult the Word of God, and see what Christ would do. You will find that God never makes a man do wrong. Who ever heard of a man backsliding who walks with God? God never backslides. If we are going to keep company with God, we have got to walk. God does not stand still and does not run. You must grow in grace or else in worldliness. Enoch walked with God. He found the right way back there in that dim age.—Moudy.

Hatred stirreth up strife; but love covereth all sins.



## That Prophet Like unto Moses.

BY MATTHEW A. CLARK.

"I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him."—Deut. 18: 18, 19.

God has at different periods in the world's history devised different schemes or methods, in order to manifest his perfections and will to mankind, for the purpose of their instruction, and reformation, in order to promote their happiness. His manner of revealing himself, or of communicating his will to mankind has varied in the several ages of the world, and has been adapted by the wisdom and goodness of God to the circumstances of his intelligent and accountable creatures. The various revelations which God has communicated to mankind at different periods, and the means he has used to communicate these revelations, have been in accordance with the dispensations of these there have been three: the Patriarchal, the Mosaic, and the Christian. All these were adapted to the conditions of the human race at those several periods; all, in regular succession were mutually connected and rendered preparatory one to the other; and were all subservient to the grand design of saving the world.

God demands of his intelligent creatures, a reticence of conduct, righteousness, and purity of morals in proportion as he reveals unto the human race his own perfections. In the Mosaic dispensation he revealed himself much more clearly than he had done in the former dispensation. He required a full and complete obedience to his law as delivered through his servant Moses. Peace, unexampled prosperity and happiness were ever the reward of obedience, while war, defeat, famine, and every imaginable evil were the reward of disobedience. The Israelites immediately after they had crossed the Jordan, repaired to Sichem where they ranged themselves, six tribes on each of the opposite mountains of Gerizim and Ebal, where one party read the law with the blessings thereunto attached, and the other party pronounced the curses which would be the reward of disobedience. This procedure was designed to inspire into the minds of the people a deep veneration of that divine law. And by following them in their eventful history, we find that these blessings or curses followed as the reward of faithfulness or unfaithfulness.

We will now try to notice a few instances of these results. During the government by the judges, a period of about seven hundred years, the Israelites were six times enslaved by the surrounding nations, as the result of their unfaithfulness. Saul, their first king, failed to appreciate his true position as the servant of Jehovah the Divine King, and consequently manifested dispositions and conduct utterly at variance with the principle of the Theocracy. When commanded to exterminate the Amalekites he assumed the power of dispensing with the Divine command so far as suited his convenience. His ambition and avarice prompted him to spare Agag the king and appropriate his riches, he also preserved the most valuable parts of the booty from destruction, with the specious excuse that he intended to offer the best of the cattle in sacrifice to Jehovah. Thus under the false notion of zeal for Jehovah, or at best pretended zeal, he ventured to disobey a most plain and positive command, and what was the result? his rejection and the rejection of his house. And oh the decalation that this false policy has brought upon the church of Christ! How some of the plain and positive commands have been either entirely ignored, or changed to suit convenience or circumstances, and all this under the false plea of enhancing the cause of Christ. For instance, foot-washing is entirely set aside, baptism is changed to sprinkling or pouring, and this we are gravely told is done to adapt it to rigid climates and to the delicate constitutions of many individuals. Hence, the false notion of zeal, some of the positive commands of Christ are made of no effect. How well might we

meet all such excuses with the language of Samuel to Saul, Hath Jehovah as much delight in burnt-offerings and in sacrifices as in obedience to his voice? Behold, to obey is better than sacrifices, and to hearken than the fat of rams." Again after the ten tribes had revolted from the house of David, and Jeroboam had been made king over these revolted tribes he, as a matter of human policy and foresight, thought it expedient to make some changes in the fundamental laws by which his people were governed. The law of Moses enjoined upon all the Israelites, to resort three times a year to Jerusalem to celebrate the three great feasts of the passover, of pentecost, and of tabernacles. This obligation seems to have been regarded by Jeroboam as very onerous, and undoubtedly it was an awkward circumstance that the subjects of one king should be obliged thus often to resort to the metropolis of a neighboring and unfriendly monarch; and still more, that his own kingdom should be drained of a considerable portion of its wealth for the support of a service which was exclusively confined to the now adverse metropolis, and for the maintenance of Priests and Levites whose services were rendered at Jerusalem, in the presence and under the authority of the rival sovereign. This state of things, in the eyes of Jeroboam, required a remedy, and to prevent this resort of his subjects to Jerusalem, he provided two religious establishments, one on the northern, and the other on the southern frontier of his kingdom. In each of these establishments he set up a golden calf as the symbols of Jehovah. We are not to suppose that Jeroboam intended to introduce the worship of other gods, but the worship rendered before these calves was held to be in honor of Jehovah. But the law interdicted the use of all such symbols, and consequently their introduction was a violation of that law, and the fearful results that followed was nothing less than a complete subversion of God's law. The irregularities of this perverted system did not end with the introduction of the golden calves, this first departure only paved the way for the introduction of other errors. Jeroboam not only changed the PLACE of worship but he also presumed to change the TIME, directing that all the festivals should be observed a month later than the law commanded. Next he was driven to the necessity of establishing a new priesthood for his new worship, since the Aaronic priests refused to conform to his new order. Jehovah soon manifested his displeasure at these proceedings; through his prophets he announced the destruction of Jeroboam's race by a succeeding king, and also the ultimate captivity of the tribes of Israel beyond the Euphrates. It was not the worship of other gods, but the worship of the true God in an irregular, dangerous, and interdicted form, which constituted the sin of this king. And the language used in scripture to designate him, is awfully emphatic, he is styled "Jeroboam the son of Nebat who sinned and made Israel to sin."

If, in the Mosaic dispensation, every transgression and disobedience received a just recompense of reward, in the language of the apostle we ask, "How shall we escape if we neglect so great salvation?" If God required a full and perfect obedience to his law as given through his servant Moses, certainly he requires us full and perfect obedience to his law as given to us through his Son. And as the gospel light is as much superior to the light of the Mosaic law, as the light of the sun is superior to the light of the moon (Rev. 12: 1). So God requires of those who enjoy this light a corresponding improvement in purity and holiness." (Acts 29: 30).

Perhaps no greater, or more dangerous error, or one more diametrically opposed to the teachings of God's word, has ever insinuated itself into the church of Christ, than the popular dogma of faith alone without works. There is not one iota of support for this in the Bible, on the contrary the whole tenor of scripture opposes it. Let us then beware of this dangerous reef. Our Savior, during his public ministry, continually asserted that he came not to do his own will, but the will of the Father, and what he taught he received of the Father, and in

our text the Father calls the words which he shall speak, "my words." After his baptism the Father introduced him to the world as his beloved Son in whom he was well pleased, and then gave the command, "Hear ye him." But what will be the consequence of disobedience to the teachings of this great Prophet? In our text the Father says that, Whosoever will not hearken unto my words which he shall speak in my name, I will require it of him, I will demand of him a reason for his non-compliance, and when this demand shall be made, as we learn in Matt. 22: 12, the culprit shall be speechless, he can offer no excuse before the bar of God. Then will the awful sentence be pronounced; "Bind him hand and foot, and take him away, and cast him into outer darkness." And this great Prophet has given it as a test of our love to him that we keep his commandments, and again the beloved disciple tells us that "This is the love of God that we keep his commandments." This is the only way that we can manifest our love to him. And how natural is this. How we love to do the bidding of those we love, while every command, or restraint imposed upon us by those we dislike is irksome to us. The prophet Jeremiah, in speaking of this glorious period says; "After those days saith the Lord I will put my law in their inward parts, and write it in their hearts." This language certainly alludes to the new birth, or to that change which is wrought in the heart through the instrumentality of God's word. Christ prayed the Father, "Sanctify them through thy word, thy word is truth." And John says, "Whosoever is born of God doth not commit sin;" that is doth not transgress his law, for his seed, that is his word (see 1 Peter 1: 23,) "remaineth in him; and he cannot sin, because he is born of God." A truly renovated person has no desire, no disposition to sin, or to transgress God's law. The law of his mind is in consonance with the law of God, that law has become a part of himself, he has been made a partaker of the Divine nature. Let such a person be isolated, no matter, the law of God is the rule of his conduct wherever he may be, under whatever circumstances he may be, and in whatever he engages he is governed and guided by that law. When Christians need so much watching, when in their intercourse with the world they give so much cause for the enemies of the cross to triumph, when their light in that quarter is so dim and they bring so much reproach upon the holy name of Jesus, must we not with the apostles conclude that whosoever sinneth hath not seen him, neither known him.

For The Brethren at Work.

## Danish Correspondence.

LETTER FROM BRD. HANSEN.

DENMARK, July 26, 1876.

M. M. Eschelman:—BELOVED BROTHER.—Grace, mercy and peace, from God and Father, and the Lord Jesus Christ, be to you and all yours.

I will let you know that I am alone these times, using the time for reading and prayer and writing. And think in these times what our Lord and Master said Matt. 10: 25. It is enough that we be like him; and oh! how I see it is truth that Paul wrote to Timothy (2 Tim. 3: 12).

Our dear Savior Jesus Christ commandeth us to rejoice, and be exceeding glad, because we have a great reward in heaven, if we for Christ's sake shall be reviled, persecuted, and spoken all manner of evil against. For even so persecuted they the prophets, the apostles and the disciples of Christ, which were before us. It is also enough to us that we be as our Master in this world, for also to be like him will he come again, and then be with him for ever, as he said where I am there ye shall be also.

Oh! I think and see in these times much what Jesus said: "I send you forth as sheep in the midst of wolves, be ye therefore wise as serpents and harmless as doves," and this too I have ever found is to us. "And ye shall be brought before governors and kings for my sake, for a testimony against them and the gentiles." But oh! also, there our Father is in us by his spirit, for

Christ says: "When they deliver you up, take no thought how or what ye shall speak, for it shall be given you in the same hour what ye shall speak, for it is not ye that speaketh, but the spirit of your Father that speaketh in you." "And hereafter fear not them which kill the body, but are not able to kill the soul, but rather fear him, which is able to kill both soul and body in hell." Today I am

## CAST INTO PRISON,

for the same cause as it used to be; but let us all be faithful and not faint in the good work. Let us under all our circumstances pay for one another, and faithfully go on working for the salvation of souls, not expecting any other treatment than those our Lord and Master said would come upon those who would take up their cross and follow him. He says, "He that taketh not his cross and followeth me is not worthy of me." "He that findeth his life shall lose it, but he that loseth his life for my sake shall find it again." But oh! that we shall know that we are in him when we follow him, doing his will and keeping his commandments; in all we are assured, and all things shall work together for our good because we love God our Father, and Jesus our Savior, and follow our Comforter, which teaches us to do and follow all things whatsoever is commanded by Christ in the Holy Bible.

And we are sure that our Father always watches us, for he says that the very hairs of our head are numbered, let us therefore fear not. Dear brother and sister let us still go forth gathering souls for everlasting life, by going and teaching all nations. Always remembering that whosoever shall confess Christ before me, him will Christ confess before his Father which is in heaven. But whosoever shall deny Christ before men, him will Christ deny before his Father and the holy angels.

Oh! how valuable is one soul, when we shall meet before God's throne in heaven, when the holy angels shall rejoice more over one soul that returneth, than over ninety-nine that need no repentance. If we do suffer a little in these last days, in the short time we have left—if we only gain souls for everlasting salvation, then all our suffering, prayer and tears, and a faithful work is well paid for, not as our own, but as the Lord's, we being but weak tools in the hand of God.

Dear brethren and sisters pray for us, that the good work may still have good success. Pray for me—remember how the church prayed for Peter while King Herod kept him in prison, and was answered. Our best wishes to you all.

Assens Ladegårdsgade,

Denmark, Europe.

For The Brethren at Work.

## From Colorado.

Greeley, Colo., Sept. 27, 1876.

Our Communion meeting, in Boulder County, came off the 23rd of this month. We had a good meeting, a good turn-out, and exceedingly pleasant weather. Two members from Wyoming Territory were with us. Had one addition by baptism, and one application for the same time to be attended to soon. So you see that even here, under the shadow of the Rocky Mountains, the work goes on, though not as we would desire; yet when we consider the great opposition the truth must encounter in these latter days, and the fact that the time has come when even professors will not endure sound doctrine, we need not wonder why so many go on in the even tenor of their way—blind leaders of the blind. J. S. FERRY.

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# THE BRETHREN AT WORK.

"Behold I bring you glad Tidings of great Joy, which shall be unto all People."—LUKE 2, 10.

Vol. I.

Lanark, Ill., October 14, 1876.

No. 4.

## The Brethren at Work.

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—BY—

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### Redeemed With Blood.

Not all the gold of all the world,  
And all its wealth combined,  
Could give relief, or comfort yield,  
To one distracted mind.

'Tis only to the precious blood  
Of Christ, the soul can fly,  
There only can the sinner find,  
A flowing, full supply.

O, joyful news! O, happy news!  
'The precious, precious blood  
Of Christ, can bring the sinner nigh,  
And give him peace with God.

For The Brethren at Work.

### Reading The Bible.

BY JOHN H. PECK.

Reading the Bible is not only a sacred duty, but a blessed privilege that I fear many of us, who are living in a land of Bible and religious liberty, do not appreciate as we should. There is an old saying: "One don't know how good it is to be well until he gets sick." So we cannot comprehend what untold blessings we enjoy in reading our Bibles, until we are deprived of that privilege; and we not only have the privilege of reading, but every one has the liberty, in this country, of interpreting the same to suit his or her peculiar fancy, which liberty, however, I am sorry to say, is very much abused, and has been the cause of many divisions in the churches.

A great many people never read the Bible at all, and it is a lamentable fact, that many professors of religion, and I think I may safely add, that many brethren and sisters depend too much upon the ministers for their knowledge of its contents;—never even take the trouble to examine whether these things are so. And as the ministers are not all Pauls, and Peters, many good, honest people are led into divers heresies, simply because they trusted in man instead of God; and obtained their opinions about God and his requirements of duty as well as his promises of reward, from unprincipled teachers, instead of examining for themselves the record which he has given us. These things ought not so to be. We should not think so lightly of eternal life as to venture upon uncertain ground; we should not be so unconcerned about our soul's salvation, as to risk all we hope to enjoy in a future world, upon the man-made theories of the day. Then what shall we do? In the language of our blessed Savior, I answer, "Search the scriptures, for in them ye think ye have eternal life, and they are they which testify of me." Don't regard this as an idle expression, it is the command of God, and for the ignoring of which you will be held responsible.

I have heard it remarked: "It makes no material difference what I believe in

regard to certain doctrines of the Bible, if I keep all the commandments I am all right." But let me say to such, you cannot keep all God's commandments without diligently searching the Scriptures for yourself, and if you do this, I have no fears if your heart is right, that you will not believe God's word as you should. Some people have a habit of reading the Bible, or rather a chapter of the Bible once or twice a day, which is a very good habit, but many who do so are astonished at themselves for not making more progress in obtaining a knowledge of the truth. The reason is, because they read in a sort of mechanical way, not paying much attention to what they are reading or how they are reading it. This way of reading the Bible is much better than no reading at all, but it is not the best way to obtain a thorough knowledge of the truth as it is in Christ.

The best way, that I have found, is to take a subject, as for instance, the coming of Christ, the resurrection of the dead, the destiny of the wicked, the reward of the righteous, &c., &c., and with the aid of a reference Bible or concordance, find and examine carefully all there is in the Bible pertaining to the subject, and mark as you go, to impress more firmly upon your mind as well as to aid you afterwards, in finding readily the leading Scriptures upon any subject. In this way you will acquire a thoroughness not easily obtained any other way, and not only so, but you will be astonished to find how much more interesting it becomes, when studied in this way.

The Bible is not arranged in chronological order from the beginning of Genesis to the amen of Revelations, and hence should not be read as if it were. Originally the Bible was written in solid blocks without any division of chapters and verses; or even marks of punctuation; and it should be observed that the end of a chapter is not necessarily the end of a subject. Punctuation was first introduced by Manutius in the fifteenth century, hence the punctuation of the Bible was not the work of the inspired writers, and has no special apostolic claim upon our credulity.

The Bible is a wonderful book; to those who are unconcerned about God and their future welfare, it seems very dry and uninteresting. But when men get pierced in their hearts, as on the day of Pentecost, and begin to cry what shall we do? then the Bible is the only book that can properly satisfy those eager cries. What a different book it is now, how replete with pleasant duties and glorious promises. Speaking about promises makes me think of what Paul says (Heb. 4: 1) "Let us therefore fear, lest a promise being left us of entering into his rest any of you should seem to come short of it;" so you see there is still danger of coming short of the promise even after we have heard, believed, and embraced them. And we should not forget that only those who by patient continuance in well-doing, seek for glory, honor and immortality, are eventually rewarded with eternal life. Let us therefore read the Bible often, so we don't forget what God requires of us in order to obtain the things promised.

Lanark, Ill.

For The Brethren at Work.

### The Bible and Inspiration.

#### SUMMER III.

The only point of difference between the Roman Catholic church and the Protestants, relative to the different books which comprise the Holy Scriptures is this: The Roman Catholic church, as stated before, accepts of the

Apocryphal books as being of divine origin, while the Protestants do not. That the Roman Catholic view, as regards these books is erroneous, we have already proven from facts which can not be called into question. Inasmuch as the Jewish history of the Old Testament canon is much older than any history now extant, reaching far beyond the rise and progress of Romanism, which alone accepts of the Apocryphal writings as being strictly canonical, is it not right that we should prefer the Jewish view to that of the Roman Catholic church, especially when this view of the Old Testament Scriptures is endorsed by a Protestant world? But as the point of difference between Romanists and Protestants on this subject is not of special importance we, therefore, give it no further thought.

The question which shall engage our attention is not so much a matter of history as it is a matter of fact. It is, however, evident to all intelligent readers of the Bible, that this idea of inspiration, underlying the sacred oracles, cannot be proven until the authenticity of the different books which comprise the Bible is first proven. This we have done, not, however, in a systematic and logical order as we would have desired to do, but from fact as we find them in history.

The infallibility or divine authority of the Scriptures is not to be proven from that which is simply declared of them by fallible minds, but by its own evidences. The Jews were not told to search their traditions whether the facts in regard to Christ were so or not, but to search the Scriptures. It is true, however, that the facts of logic, when properly considered, would even demonstrate the Scriptures as being of divine origin, because an intelligent design proves an intelligent designer. But this kind of reasoning is too philosophical for the humble child of God, as such it claims to be, and as such it must prove itself to be. Men, for example, may claim to be very honest, but the mere claiming that they are honest does not prove the fact that they really are honest. The harmony and consistency of action alone proves the fidelity of a man, and thus it is with the claims of the Scriptures, they must prove themselves. The evidence which the Lord Jesus Christ would give as a proof of the divinity of the gospel system, does not consist in the mere assertion that what he says is of divine authority, but the practical effect of that which he declared to be of God, upon individuals who obeyed and received the truth evidenced his sayings as being of divine authority. "If ye do of the works, ye shall know of the doctrine, whether it be of God," was the principle which Christ taught in proof of the inspired Word. If a sick person calls for a physician, who prescribes a remedy, which, by his receiving it and applying it, according to the directions prescribed, cures him, does he not then know the efficiency of the medicine, and the skill of the physician? Thus it is with the doctrines of Christ. The divinity of the sacred Word can be proven from the practicable effect it has upon true believers, power to restore the sin-sick soul to moral health, which is the design of sacred oracles, and proves the efficacy and power of its doctrines. "By their fruits," says the Savior, "ye shall know them." Christ never asserted a thing which he did not allow to be tested. His authority, his divinity, the supernaturalism of the religion he taught—all these he allowed and does allow to be tested. Just as causes are proven on the principle of effect, so the inspiration of the Bible is to be proven by its effects upon the world.

The wonderful design with which the

Bible is characterized; the majesty and simplicity of its style; the harmonious agreement of its different parts; its wonderful power and efficacy over and upon the consciences of mankind; its astonishing preservation through all the dark ages; the multitude of miracles wrought in confirmation of its claims, and the exact fulfillment of all its predictions, proves beyond the shadow of doubt, the inspiration of the Bible. The world with its rapid strides, with its learning, its ingenuity, and its almost incredible discoveries never yet could fathom the deep mysteries of godliness. Well might the apostle say, "Great is the mystery of godliness."

J. T. MEYERS

For The Brethren at Work.

### Walking By Faith.

IN 2 S. 12:13

"We walk by faith not by sight."—2 Cor. 5: 7

One great reason why so many persons are not Christians is they are not willing to walk by faith. Doubt pervades the mind on all subjects they can not plainly see or understand. Like doubting Thomas, are unwilling to receive the most conclusive testimony, unless with their own eyes they can solve the mystery. Says Christ to Thomas: "Blessed are they that have not seen and yet have believed." This believing without seeing is the leading key note that tells to the soul the blessed news of salvation, through a crucified Savior. That we may fully understand this subject of walking by faith and not by sight, we must accept the idea that to see means something more than to behold with the eyes—it also means to comprehend as: now I see the idea or the point in controversy, &c. The plan of salvation is such that we must accept it through faith, and just here is where comes in the great trouble with so many. They can't see how the shed blood of one, in person like unto us, can cleanse us from sin; how Christ could have risen from the dead contrary to our understanding of natural laws and ascend to heaven; how is it possible for the dust of the dead to arise and assume a form, and be reunited with the soul; and all these divine mysteries to them are matters beyond their comprehension. The fact of the matter is, because they can not see or comprehend them, they will not accept of them. They want to walk by sight or they will not walk at all. In God's dealings with man he did not give, as a general thing, his reasons and wherefore for doing as he did, but gave the most convincing proof of his existence, power and justice that by faith men might please him.

In our natural or temporal avocations faith is one of the leading incentives to action. See the farmer sowing the valuable seed broadcast over the ground. An unbeliever, or one unacquainted with farming might with a good show of human reasoning, claim the farmer a fool to thus throw away such useful grain; but the farmer acts through faith and not by things he understands—that is he can not tell how it is, or by what mysterious the grain produces a crop, other than by the powers of nature he believes a crop will be the result of his labor. He has had evidences sufficient to produce such faith, hence he acts or walks by faith and not by sight; so with the man that sets out for the first time to visit a distant city, he does not say because I can not see that there is such a city I will not set out that way. But having evidences from those who have been there or from some other source he walks by faith, not by sight, and if his testimonies are sure he will find the city as represented. Just

so it is in Spiritual things, we have it from those who saw Jesus in person—confirmed by those who heard him that he is the Son of God; that he did rise from the dead; that he did ascend to heaven, and that he is our High Priest; that his vicarious sacrifice will avail in bringing us unto God and the glories of that heaven which we look into by faith. The same men who daily walk by faith as touching things temporal, are loath to walk by faith spiritually. What short-sighted folly! because they can't see the use of doing this or that or in what way their eternal interests will be promoted by the simplicity of the gospel, they choose to go the downward course, rather than to look into the testimonies of the Lord which are sure and steadfast, even to the converting of the soul by faith.

This unwillingness to walk by faith does not wholly belong to the non-professor of religion. We see this "besetting sin" manifest to an alarming extent among those who are classed among believers in Christ. They would walk by faith according to the first or fundamental principles of salvation, in this that Christ is the Son of God, that his blood cleanses from all sin and whosoever cometh to him he will in no wise cast out; but as to certain other essentials to salvation they seem altogether indifferent, thus giving the out and out infidel a claim that it is no greater sin to reject the whole plan of salvation than to ignore a part of it. The same promptings that would impel us to walk by faith and not by sight in accepting Christ as the Son of God and our Savior, would, I should think, induce us to walk in all the commands of Christ. If Baptism is "for the remission of sins" by faith we should walk "through the waters," whether we can see or not how such an act can be instrumental in our good, it is not our place to inquire or say I don't see what good that can do, it is enough to know it is commanded and by faith we will walk there. So with Feet-washing; why should we make the inquiry: what good can that possibly do? and not understanding or seeing just why it is given, we will not attend to it. That is if we can't walk by sight in Feet-washing we will not walk in that command. How inconsistent such a course, when we should walk in all the commands by faith and not by sight. Walking by faith we shall "know hereafter" why the command, and knowing "these things," happy shall we be if we do them. Thus faith reasons, and sight seeing is dumbfounded. Just so in eating the supper; a supper—full meal—is essential; faith don't ask why? In partaking of the communion we may not quite understand how the bread and wine can impart "life in us" and if we eat not shall "have no life," but faith solves the mystery for, "the just live by faith." Thus we see how true it is we walk by faith and not by sight. Glorious promise that, "Blessed are they that have not seen and yet have believed." Oh the comforting power there is in faith, by it we may remove huge mountains of trouble and overcome the temptations of Satan. We pity that soul that in the face of all the divine testimonies of God's sacred Word, lives devoid of that peace which can only be found through faith in Jesus the great "Author and finisher of our faith." He that seeketh to walk by sight in divine wisdom shall ever be found groping in darkness and along the road that leads to condemnation, while he that walks by faith in all the behests of that wisdom that is from above, shall walk in the light of God's countenance, surrounded with the glories of heaven ascend upward to realms of earthly bliss.

Greely, Colorado.

"The Lord loveth the cheerful giver."



## The Brethren at Work.

LANARK, ILL.

OCTOBER 14, 1876.

The Brethren at Work, will be sent post-paid, to any address in the United States or Canada, for \$1.25 per annum. Those sending eight names and \$10.00, will receive an extra copy free of charge. For all over this amount the agent will be allowed 15 cents for each additional name, which amount can be deducted from the money, before sending it to us.

Money Orders, Drafts, and Registered Letters may be sent at our risk. They should be made payable to J. H. Moore.

Subscriptions, communications, should be addressed to J. H. MOORE, Lanark, Carroll Co., Ill.

The address of A. J. Cornell is changed from Rome, Green Co., Tenn., to Limestone, Washington Co., Tenn.

The obituaries in this issue ought to have appeared sooner, but they were overlooked. Surely sad accidents befell the three whose death is there noticed.

This week we leave out our back advertisements, and insert gleanings instead. We conclude to put the advertisement in about once a month, or perhaps less. This arrangement will give our subscribers more reading matter.

BROTHER Hillery, when last heard from (Oct. 25), was at Newtonia, Newton Co., Mo., in company with Bro. Stein preaching at that place. He reports quite an opening there for preaching. — He goes from there to Warrensburg.

Just received from Bro. Hope a letter containing a telegram from Bro. Hansen, who was then in North Denmark, saying that he had been made free from military duty. This is good news in behalf of the Danish mission; more next week.

We much regret, that we were unable to attend the Shannon Love-feast last week. We had intended to go, but the work in the office crowded us so much that we found it impossible to leave. We learn that the meeting was a good one, and the order excellent. One young man was baptized.

SOME one from Lancaster, Pa., writes the following: "Each of please find five dollars for the Danish Fund. I hope God will bless Bro. Hope, and stand by him, that many souls may be saved and added to the church. I think every brother and sister ought to give according to their ability. — One who is interested in the cause."

What not some of our brethren who have had considerable experience in the use of pamphlets and tracts among outsiders, give us what they consider the best method of using them? Pamphlets and tracts are handy little missionaries, and as they are now being considerably used by the Brethren, the best method of doing good with them, will be quite valuable to many of our readers.

On the last page of this issue we publish a letter from Lydia Hough of Galva, Ill. We do this, in order to call the attention of the brethren to the place where the sister lives. Those of our ministers who travel considerably, will doubtless find it the Lord's work to call and hold meetings in Galva. Who will go? We also invite attention to the request of Bro. Jacob Harshman, Quincy, Christian Co., Minn.

We call especial attention to the last item on the fourth page. We want every one who reads this paper to fully understand what it advocates, and the doctrine it intends to maintain, and also, when carrying the paper from place to place, obtaining subscribers, the agent will have this to refer to in proof of the claims of our paper. The same matter is printed on the back of the envelope, we keep for sale at 15 cents a package, or 50 cents per hundred.

At the District Meeting of Northern Iowa, held at Iowa, Mo., on the 10th, Joseph Hendricks was appointed moderator for that district. We learn that

they are to travel and preach in isolated places, and also help weak churches to build up the cause of Christ. This is a step in the right direction, and is doubtless calculated to accomplish much good. Now, if the brethren could use some good tracts while engaged in their missionary work, they would be of considerable assistance to them.

A brother from Michigan sends us quite a list of names, all of which were outsiders, excepting one. He said that he had, so far, only one brother, and no sister. Now we would like every subscriber, to work a little on this principle. Get all the outsiders you can, for we believe the paper will do them good, and may be instrumental in the conversion of many. Do not stop just with the brethren and sisters, but show the paper to all the outsiders in your neighborhood, and many of them will subscribe.

## The Danish Mission.

Last week we promised to set before our readers, in this issue, a clear statement respecting the condition of things in Denmark and also the prospect of success in the missionary work there. — Bro. Hope's letter, which we publish on the fourth page, will be read with emotion by those who feel an interest in his work, and especially by those who are personally acquainted with him and his family. The dear brother has many friends in and around this town. Our office is situated within one hundred feet of the room in which he used to work at harness-making.

Here it was that he conceived and brought forth the idea of carrying the gospel in a primitive purity to his countrymen; here it was that some of the brethren's work were translated into the Danish language, the native tongue of his people; here it was that the *One Cent* proposition took its rise and has been reschooled from here to shore, till thousands have caught the sound and responded with their donations.

The beginning of this work, however, is too well known to need any further elucidation from us. It has its friends, and for aught we know, it may have its foes, but of either feature we do not now desire to speak particularly, only in this connection to note, that the work has fully commenced, i. e., it has assumed a firm and commenced active operations.

Furthermore, it has so far been well supported by the members, and many are anxiously awaiting the result of their efforts to thus spread the truth.

It is pretty generally known that at the District Meeting of Northern Illinois last fall, Bro. Enoch Eliy and Paul Wetzel were chosen missionaries to assist Bro. Hope in the missionary work, especially in organizing into a church whatever members might be collected together in Denmark. It was their intention to all go over at once, but Bro. Hope being very forcibly impressed with the necessity of starting immediately thought best to go before the others. So he went with the understanding that the other brethren would soon follow, especially if they should be needed in organizing a church.

At the District Meeting last spring it was decided that these brethren go over, when a proper opening presented itself, i. e., as is generally understood, when they should be needed. But now, in the letter which we publish, Bro. Hope is willing that they do not come till next spring, and during that time let him work up the matter all he can.

This now shows up matter in a pretty tangible shape, and doubts will be quite satisfactory to all of those, whose interest in the cause of the mission. We are of the impression that Bro. Hope is the very man to preach in Denmark. His very name is *Hope*, and he has unbounded confidence in the great task that has been assigned him, and from the time of his letter we are assured that he will labor as long as there is any prospect of doing good. It has long been our impression that he should be kept constantly in the field, go forth preach the word, baptizing those who make application, then teach them to observe all things as enjoined upon the followers of

Christ. And then, in course of time, if a considerable number should be converted, let the other two brethren go over, organize the church, get things in good working order and return.

However, it is now pretty clear that these brethren will not go over till spring. And as Bro. Hope is getting matters so arranged that he can leave home, he will likely be able to devote the entire winter to preaching, and we do trust and pray that there will be a general awakening among the people. But we want to caution our brethren and sisters against expecting too much from the mission in so short a time. It takes time to do a work of that kind.

We will further remark before closing this article, that Bro. Hope left here perfectly in the order of the church, and in bringing each member right in that order as they are converted and unite with the church.

## "FAITH ALONE."

Recently we had showered upon us, sixteen pages of foolscap, closely written, in defence(?) of the faith-alone theory. The defender of the theory, however, seemed so full of mathematics that we fail to find a half dozen lines of good, sound argument in his labored effort.

"Faith alone" is not our term. We did not invent it, neither did King Jesus, hence we are not called to defend the term. But it is in the world, and before us, hence shall hold it up and let the gospel light shine through it a little. Looking around for its origin, we found it in *Luther's Shanty Catechism*, (Edition 1869) page 52. In this we find query seven and its answer as follows:

"Why is faith necessary for all men?"

"Because it is by faith alone that we can be justified. — Rom. 3: 28, 4: 5 and 5: 1."

Let us examine Romans 3, 4 and 5. By these Scriptures it is claimed that we are not justified by faith, and grace, and works, and the blood of Christ, but by faith alone. We do not deny that we are justified by faith, works, grace, the blood of Jesus, etc., etc., but we solemnly protest against the theory that we are justified by faith only. This is where all the trouble comes in. We all know that the gospel teaches justification by faith, grace, works, etc., but we do not know that we are justified by faith alone, for such doctrine is not in the New Covenant. Paul writes that, "Now we know that what things soever the law saith, it saith to them who are under the law." (Rom. 3: 19). By "*the law*" evidently is meant the "Old Covenant," — not the new, a part of which Paul was writing when he wrote the above. Again he writes, "For by the law is the knowledge of sin." If "*the law*" in this case means the "New Covenant" then the Romans knew no sin until they read Paul's letter, which was and is a part of the New Covenant or "law of liberty." Any ordinary mind, not blinded by false theology, can at once see on reading Rom. 3, 4, and 5, that Paul had to labor hard in his day to get the people to forsake Judaism and accept the gospel. Were he now living he would have to labor equally as hard to get some people to believe the whole gospel instead of a part.

The faith-alone theorist urges that Paul write, "Do we then make void the law through faith? God forbid; yea, we establish the law." (Rom. 3: 31). Just so! None of the disciples of Jesus ever made void the law through faith. The very fact, that they had the faith of Jesus, established or confirmed the truthfulness of the law. But because, in the wonderful fulfillment of the law, it was fully and thoroughly confirmed — it truth as a matter of fact well proven — there is no reason that we shall continue to practice its requirements. Not at all! for we now have a better covenant, established on better promise.

It certainly is not the "wisdom from above" that causes men to take a part of the Scriptures and try to overthrow the balance. Paul certainly did not write against himself in the matter of faith, nor against any other inspired writer. King Jesus in choosing men to write his gospel, certainly did not cause them to write on the necessity of obeying it, and then turn round and, by the

same writers, tell us not to obey it. Never! God is true, and man is fickle and unstable, choosing rather to have his own way than to follow the wise course laid down by Jesus Christ. 15.

(More of this next week.)

## How Do We Reason?

It is astonishing how people will tax their ingenuity in order to carry some favorite point, or enjoy something about which some doubts are entertained. If one half the contrivance thus used were employed in defence of the truth as it is in Christ Jesus, a vast amount of good would evidently be accomplished. And it is clear that people not infrequently allow themselves to be unnecessarily led into this line of reasoning, and thus have heaped upon them false logic whose erroneous conclusions they are not at all times prepared to resist.

One is bent on pleasure and asks: What harm is there in attending the circus? What Scripture do I violate when I visit the theatre? Another is bent on fashion, and begins to reason thus: What wrong can there be in plain jewelry? I am honest in my heart, and cannot believe that there is any sin in wearing ruffles and trimmings. Then comes the conclusion: — Therefore will I attend these places of amusement, and will wear that which I do not conceive to be wrong.

Why don't they reason this way: What good will it do me to attend the circus? What benefit will I derive from the theatre? But let us reason a little further: What good will jewelry do me? What real benefit will I derive from a little ring, as they call it? In what way will ruffles and trimmings benefit me? But says one, questions put this way won't answer. Very well, then I won't do it. If *reason* won't say its safe to attend places of amusement then I won't go. If reason refuses to answer me that I will derive benefit from wearing jewelry, then I will refuse to wear it. If reason refuses to answer, then I refuse to act.

Let The Brethren at Work  
Christian Growth.

"But spending the truth in love may grow up into him in all things, which is the head, even Christ." — Ephesians 4: 15.

The idea of growth, of advancement is presented to us throughout the holy Scriptures. At first the child of God is represented as a new-born babe, needing the sincere milk of the word. And great indeed is the change in our state, when we are translated from the kingdom of darkness into the kingdom of light, and a change correspondingly great must then be wrought in us before we are prepared for the full enjoyment, for all the immunities, and blessing of this glorious kingdom. So totally dissimilar are the two kingdoms, so utterly at variance are the laws and institutions, that however well we may have been versed in the lore of the former kingdom, however high may have been our standing there, that will not promote us in the kingdom of grace. There all must commence at the alphabet, or as the apostle has it, "Let him become a fool, that he may be wise." This thorough ignoring of human virtues, may look like bigotry to a superficial observer, but when submitted to the microscopic examination of God's word many faults, and much reform is discovered which escaped common observation.

But we must grow up into him in all things. This all things comprehends vastly much. Men are wont to extol certain virtues, or a certain class of virtues, while they completely neglect others of equal importance. Christ is the only perfect teacher who ever sojourned on our sin-blighted globe. His system of morals, and religion is complete and perfect in all its parts. It inculcates faith in God's word, submission to his will, obedience to his commands, and deep reverence for his holy name. It inculcates the purest morals, the practice of the most exalted virtue. Aye, it takes cognizance of the most secret thought, and action. An apparently good action prompted by a selfish or sinful motive is an abomination in the sight

of God. All our net to be acceptable must have their motive in God's glory.

But to grow up into Christ in all things is to receive his teachings as a whole, and to make his law the rule of our conduct in all things. Our affections must be changed. The apostle says, "Set your affections on things above, not on things on the earth." Why must our affections thus be changed? "For ye are dead, and your life is hid with Christ in God." Deadness to the world, want of sympathy with its tastes, its customs, its impudency for all its hollow show, its sounding greatness, is a sign that something has removed the mask. But this knowledge we sometime gained from other sources than the teaching of Jesus, but when it thus comes it is apt to bring with it despondency. The victim rescued from his sweet reverie, and intoxicated dream of pleasure and happiness to the appalling reality that all is sham, that he has only been following some deceptive mirage, will probably plunge into the depths of despair. This knowledge thus ruthlessly imparted, kills, but cannot make alive again. It is only Christ who can do both the one and the other.

He tenderly unclasp the tendrils of our affections from the world, and gently draws them to himself, thus we gradually die to the world, we grow up into Christ, our lives become hid with him in God. Oh what a hallowed treat, the storms of this world cannot reach us here. Dear reader, you may sometime be undeceived as to the world. Will you let Christ impart this lesson? his own tender way, will you permit him to take from you the glittering baubles, and give you in its stead all the richness and sweetness of his love, or will you wait until the lesson is imparted to you through some crushing misfortune. Christ, and Christ alone can remain in all times, and under all circumstances. We may in health and prosperity live in the sunlight of the world, but oh, when the thunderbolt of misfortune strikes our frail support, it immediately gives way, and we are left prostrate in the dust.

This growth in Christ also compels our conversation. Paul, says, "Let your conversation be as it becometh the gospel of Christ," and again contrasting the true follower of Christ with those that were unworthy, he says, "for our conversation is in heaven." We can only know the condition of the heart by outward manifestations, and our Savior has informed us that "Out of the abundance of the heart the mouth speaketh." If we pattern after Christ in this respect, our conversation will be chaste, for of him it is written, "Neither was guile found in his mouth."

Again, this growth includes submission to the will of God, for this was the mind of Christ. Again, and again does he assert, that he came not to do his own will but the will of him that sent him. Our ignorance, and our shortsightedness makes it necessary that we have an infallible guide one who is perfectly acquainted with all the dangers that beset our pathway, and who is capable of conducting us safely over all. Into the hands of this Guide then we must submit ourselves without reserve. He may conduct us through howling wastes, through scorching deserts, no matter the path through which he leads is the only path of safety. Resignation to the will of God is all important to the Christian. If left to our own choosing how we would avoid these bitter, bitter cups, these sorrows of mental or physical anguish, the disappointments, these cruel invocations that we sometimes experience through the treachery of false friends. All these sorrows, and many more would we pay by if left to ourselves. Our eyes are now hidden, but what we know not now, we shall know hereafter. But while we are in this imperfect state, our faith can, and must supply our lack of knowledge. Now we walk by faith, and not by sight. Though we know not, we must believe that Jesus knows, and that he doeth all things well. What a comfort to know that although we are ignorant we have One to guide us who is wise, though we are weak we have One to lean upon who is strong, though we are poor, we have One to supply our wants who is rich.







## FAREWELL.

BY LINDA HILLIER.

Oh, how sad to bid farewell!  
With the friends we love below:  
Tis alas the truth we tell,  
Oh farewell! for now I go  
To spread the gospel here on earth:  
Preaching Jesus crucified,  
Telling of his glorious worth,  
Who has for us died and died!

Farewell Brethren, Sisters dear!  
I have tried to do you good  
But the starving now I hear,  
And I go to give them food,  
God bless you while I am gone,  
Oh, in earnest lend the knee,  
In faith and hope be very strong  
While your servants sow the seed.

We may never meet again  
In this wild scene of woe,  
But on Jesus we'll depend  
Where'er we're called to go  
Trust his grace, obey his word:  
Then we'll be happy, happy be,  
For his goodness will afford  
Blessings in eternity.

## Danish Correspondence.

BY CHRISTIAN HØRRE.

Assens Sept. 8 1876.

Brethren and Sisters: Greeting! Grace and peace through faith to you all. We have received many letters for which we lay down our sincere thanks, but as sickness prevents my answering them, we hope you will excuse us. We fear that the little persecution which has come upon us in that our dear brother Hansen was imprisoned twenty days for not appearing to be enrolled a soldier, has caused you too much sorrow and anxiety for us, and that many even will say, "This was what we said before Bro. Hope left; it was better he never had gone; or it is too hard, we better call them home." Brethren we weep for joy to hear and see your care for us and ever to receive such expressions, since we can believe God's will to be such.

We have rejoiced in persecution, and would be sorry if we had peace because it was a sure sign we were of this world. Hansen would have received that punishment whether he was a brother or not on account of his action, and as to meet at that place is not to kill, nor to do any harm, he deems it proper to go there and tell them his faith and expect to be free in the future. But if not, we know that God has his hand in every thing and turns it to good, even as in time of old. Again, we see that God has prevented us to return, even if you would ask us. I cannot cross the ocean with my family for a long time, may be not for a year, and may be never; and if my wife does not get stronger than when we came here to cross the ocean would be harder than any Danish prison.

I advised Hansen to leave the country but could not prevail on him. The prospects of the mission, in my humble judgment, are better than ever, only so we are made able to leave home, and go to the work all the winter. But to do this we need your continual help, by prayer and donations. Our lives and comfort and all we feel to offer gladly for Christ and our country's sake, Brethren if they take our lives or liberty it is not worth mourning after, only so his great commission "Go ye" may be fulfilled. Grant me one prayer: as the duty was laid on me to come here, I leave me work; never ask me to cease so long as we hold forth the truth you believe in its simple purity. And even if we are greatly persecuted, we may wish you to relieve us in proper time, hence we need rather to be urged not to give up, nor leave as long as no one attempts to kill us.

What would have become of the gospel, or how could we ever have enjoyed it, if our forerunners had not exercised patience in imprisonment and in death. Had they first sought their own comfort and safety, where could we find examples of patient suffering? And how should we stand boldly in judgment against all nations if we have not declared to them what God has commanded? Can the tell us to die with peace, if we have no example to show us, or if they will not hear, but how can we tell from a city if we go not into it?

We will rather die in the cause than give it up, for we know the work shall prosper. God did not send us over here simply to gain three precious souls; there are more to follow. If so much gold, by a little effort is gained, how much more may we expect when we now, being fully prepared with good truths, put in all the strength we can receive of our heavenly Father? Of course we expect opposition of all kinds, but so long as you help us in hereafter, we hope to hear and overcome all.

## TWO FAMILIES.

In this place stand near the doctrine of Christ, and we hope to gain more yet. As all Europe is on the eve of the war path, and we show them the sinfulness of their course, it follows that they will do all that God permits, but they can do no more; and we are able to show that the command found in Rom. 13—1 does not advocate war, but forbids it, hence we are confident some good can be done.

The Quakers are worthy of imitation in this matter. By patience and steadfastness, they prevailed on England to grant them liberty, and so can we prevail here. If we fill up the prisons with holy, penitible men, the government will yield and take a wiser course. The more Israel was oppressed, the more they increased. The more the primitive Christians were persecuted, the more numerous they became. The more Christ suffered, the more glorious the end. So we, brethren, look forward in hope, through our present trials, for blessings far above attainment in this world.

We thank God that you have peace, and are able and willing to aid us in our afflictions. May our Father bless you in all things, so that you may still go on rejoicing in his sight. Ever remember us in your prayers. Our sincere love to you all. The love of God abide with you all. Amen.

Sept. 13th. 1876.

Your letter to Bro. Hansen and me is at hand. Thank you much. But pray you all to cease weeping for us so long as nothing worse befalls us. If you willingly contribute to sustain our bodies, the Lord will sustain our souls as long as he wants us here. And then when he wants us home, it matters but little whether we go to heaven from a prison or from our humble cottage. A man that is used to hardships minds it much less than one unaccustomed to trials. And those who have a practical knowledge of persecution know that it works patience. Therefore take courage, for the prospects of the mission are very good. The only trouble thus far has been the severe sickness of my wife, this has prevented my doing much, but I now feel that she will so far recover as to enable me to keep at the work constantly during the winter.

## BROTHER HANSEN.

has gone to see the magistrates in North Denmark. They promised him exemption from military duty.

Our two sisters are happy, and expect to come and visit us the first of October. We hope then to have much joy together. Some in North Denmark and here stand near the truth.

We now have printed 15000 sheets of 16 pages each. They cost 521 kroner (about \$163.) What do you think dear brother, of having some tracts translated and printed in the Swede Language? You know that country was included in the "One cent" call.

For my part, I think this winter will show how far the mission will be successful. If we are made able to thoroughly canvass the country the result will be in God's hands. Sister Christine will remain with my family, hence I will be more free to attend to the calls. Family duties have worn me down considerably; for I had, for months, to do all the housework as I did not want to put the Brethren to too much expense for us. I am satisfied if the Bro. Eby and Wetzel will not come until next summer. If they do not come until then, we hope that you will enable us to work all we can this winter.

Yours, the least in Christ.

Hope.

Subscribe for the BRETHREN AT WORK. Only 10 cts. to the end of the year.

## A Call for Preaching.

Bro. Moore:—Enclosed find \$3.00 for which please send two copies of "The Brethren at Work" and one pamphlet of "True Evangelical Obedience."

I am so glad of the missionary spirit manifested among our brethren, for I have often felt that we fall behind other denominations in the spirit of evangelizing, and of the books and pamphlets being published in defence of the faith and practice of the Brethren.

Oh how I wish some dear brother would visit our proud little town and preach for us. I am the only Dunkard in this place; was baptized by brother Hetrie in Philadelphia.

I attend the Baptist church here, but there is so much pride and formality among its members, they do not enjoy their religion as we do, and I have ever looked forward to moving to some place where there was a church of the Brethren established, but find I must give up that and work to bring the brethren here if ever I enjoy their society again.

There are seven churches here but I feel sure there would be many to go with us if only some one able to expound the truth as it is in Jesus would come among us. I wish I had more names to send you.

Your sister in Christ.

LYDIA HOGAN.

Gales, Henry Co., Ill.

## From Minnesota.

QUINCY, MISS., Sept. 24th. 1876.

DEAR BRO:—I will now let you know that I received your welcome paper—THE BRETHREN AT WORK. I would like very much to have you send me the paper right along, but cannot raise the money short of three weeks. As I live alone here as a last sheep from the flock, the paper will be a great help to me.

A word to the brethren who have the privilege of attending meeting every Sunday, where you have five or six ministers at one meeting. Will you not remember us in the West, where we have none at all, unless we travel from 20 to 40 miles? Can we not have some of our ministering brethren come out here and live as well as elsewhere? I have lived here for five years, and during that time our ministering brethren have been here but once.

If you can do nothing more, I ask an interest in your prayers.

JACOB HANSMAN.

## From Missouri.

CORNELIA, Johnson Co., Mo., Sept. 24th. 1876.

J. H. MOORE. Dear Bro.:—Enclosed please find \$1.35 the subscription price of THE BRETHREN AT WORK, which you will please credit to me, and send me the paper. I received several of the first number and I am very well pleased with the paper. I am pleased with the earnestness of the dear brethren engaged in the noble enterprise.

The necessity of such an arrangement as the brethren have for their paper, as well as the tract publishing and distributing Association, have been a matter of much talk among the brethren in this part of the country for the last year at least; and we felt glad to hear the news of the arrangement. And we will try to assist all that we can; but our worldly matters are so straitened that we can not do much for the present. We will labor to get subscribers all that we can. Bro. D. M. Mohler is acting as agent here and you may expect to hear from our parts at least occasionally. May God bless and ever rule the work to his name's glory, and make it the means of saving many souls is our wish and prayer.

Your Bro. in Christ,

J. M. MUMFORD.

## DIED.

In the Upper German Church, York, Co., Pa., August 1-10, 1876, Sarah Meyers. Aged 46 years, 4 months and 22 days. Funeral services by Bro. Andrew Miller and David Sadler. Brother Meyers came to his death in the following manner:—While working at the opening of a mine, supposed to contain silver, at a place called Buttsville, Ill., about five miles from Washington, Carroll Co., Md., at about 9 o'clock, in the morning, the

bank suddenly caved in covering Bro. Meyers. The alarm was given and a large force at once began to remove the earth, but the body was not recovered until two P. M. When found, life was entirely extinct, he having been crushed to death by the great mass of earth. Bro. Meyers leaves a wife and no children.

Also in the same congregation, August 25th, sister Alice Fudman. Aged 16 years and 28 days. Funeral services by Bro. Andrew Miller and others. Sister Alice came to her death in the following very unfortunate manner:—About thirteen months ago she was bitten by a mad dog in her right hand. Her case was attended to immediately after she was bitten, by a physician, who well noted for his many cures in cases of hydrophobia, but in this case his cure took no effect. First work she began to feel some pain in her hand and arm, the matter became worse until Thursday morning, the 21th, when signs of hydrophobia began to be visible. She suffered until Friday about two o'clock, when death ended her suffering.

Also in the same congregation, August 30th, sister Sarah Sellers, wife of Bro. James Sellers, aged about 56 years. Sister Sellers came to her death in the following sad manner:—Being threatened by her mind for about a week or so and also threatened by a small fever, on the morning of the 28th of August, (at about 1 o'clock) she arose from her bed and while walking about in the house, happened to get garments (which they had in the house for the purpose of killing rats) and took a dose of it, from the effects of which she died in the evening of the same day. It is not known whether she did it intentionally or not, as her mind was so much affected. She was a devoted sister in the church, and much respected in the neighborhood where she lived. Oh! how thankful we should be to feel when we are blessed with a sound mind. Funeral services by Elder Andrew Miller and others.

S. M. MUMFORD,

Morgan Mill, York County, Pa.

## GLEANINGS.

—A young Quaker who refused to join the French army reserve, has been sentenced to ten months' imprisonment.

—The famine still prevails in the Northern provinces of China. Thousands of deaths from starvation occur daily.

—The late hurricane in Porto Rico was terribly destructive to the cane, rice and coffee plantations, totally ruining the coming crops.

—A German who believed Saturday to be the real Sabbath, and therefore closed his store on that day, keeping open on Sunday, was fined in Boston.

—The Turks are committing fearful atrocities in Bulgaria having already destroyed a hundred villages and massacred not less than 50,000 of the people.

—The Japanese government has issued a proclamation changing the national day of rest from every fifth day to the Sabbath-day, as observed by Christian nations.

—It is reported that the Pope at Rome is now very ill. He is now quite an old man, and his death is generally expected. The great question, however is, Will there be another Pope?

—Moody and Sankey are conducting a large and quite an exciting meeting in Chicago. It would be a blessing for Christianity if these men would preach the gospel in its ancient purity.

—Some coins lately found near Jerusalem are shekels and half shekels of Judea, silver, with a cup of manna on one side and on the other the budding rod. The date is 144 years B. C.

—A Baptist minister in one of the large Eastern cities is much concerned about Trine Immersion, and has sent to this office for works treating this subject.

THE BIBLE ENOUGH.—The Bible, so little in bulk, like the five barley loaves and two fishes, what thousands upon thousands in every age it has fed; and what multitudes it will feed in every land of Christendom till the end of time!

—The new fashion in Brooklyn, is said to be to call a pastor at a very high salary, nominally, with the understanding that he is to remit a certain portion of it. In this way the congregation gets credit for more than it does, and the pastor for more than he is worth.

—In Italy 60 out of every 100 men can neither read nor write. The government intends to establish free schools, and they are greatly needed. It is unfortunate that while Italy expends \$50,000,000 annually in support of her army and navy, she has hitherto expended less than \$5,000,000 a year for popular education.

—We learn that suspension bridges were used by the Chinese 1600 years ago. One still existing in Shen-se stretches

400 feet from mountain to mountain, over a chasm 500 feet deep. It is quite probable that, as the missionaries in China made known the fact, more than a century and a half ago, the hint may have been taken from them by European engineers.

—Bro. A. B. Snider, of Cerra Gorda, Pinar Co., Ill., under date of Oct. 5th says: "Considerable sickness in this vicinity. The District meeting closed on Tuesday. Many of the dear brethren were with us, and another pleasant season of love is past. May prosperity crown you in your important work. The prospect, I think is good for you getting a good list of subscribers commencing with the year 1877."

—For at least half a century the mounds in the Ohio valley have been the standing puzzle for students of the early history of our country. The problem became more deeply complicated by fresh discoveries. No Indian traditions bear any record of the people who built the mound; the growth of trees upon them indicates an antiquity of not less than eight centuries; the skulls and skeletons of the Mound Builders are those of a peculiar race, and their relics indicate a different civilization from that of the tribes found in the vicinity.

## The Irishman And The Priest.

Never was a better answer made than a poor Irishman made to a Catholic priest while defending himself for reading the Bible.

"But," said the priest, "the Bible is for the priests and not for the likes of you."

"Ah! but, sir," he answered, "I was reading in my Bible, 'You should read it to your children,' and sure the priests have got no children."

"But, Michael," says the priest, "you cannot understand the Bible. It is not of you to understand it, my man."

"Ah! very well, your reverence, if I cannot understand it, it will do me no harm, and what I can understand does me a heap o' good."

"Very well, Mike," said the priest, "you must go to the church, and the church will teach you; the church will give you the milk of the word."

"And where does the church get it from but out of the Bible? Ah! your reverence, I would rather keep the cow myself."—Herald and Presbyterian.

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## The Brethren at Work.

## A RELIGIOUS WEEKLY.

EDITED AND PUBLISHED BY  
J. H. MOORE, J. T. MEYERS, M. M. ESKELSON  
ASSISTED BY  
R. H. MILLER, J. W. STERN, DANIEL VANHOOK, B. B. MEYER, and MATTIE A. LEAR.

THE BRETHREN AT WORK, is an uncompromising advocate of Primitive Christianity in all its ancient purity.

It recognizes the New Testament as the only infallible rule of faith and practice.

It maintains that Faith, Repentance and Baptism are for the remission of sins.

That Trine Immersion or dipping the candidate three times face-forward in Christian Baptism.

That Feet-Washing, as taught in John 13, is a divine command to be observed in the church.

That the Lord's Supper is a full meal, and in connection with the Communion, should be taken in the evening, or after the close of the day.

That the Salutation of the Holy Kiss, or Kiss of Charity is binding upon the followers of Christ.

That War and Retaliation are contrary to the spirit and self-denying principles of the religion of Jesus Christ.

That a Non-Compliance to the world in dress, customs, daily walk, and conversation are essential to true holiness and Christian piety.

It also advocates the Scriptural duty of Anointing the sick with oil in the name of the Lord.

In short it is a vindicator of all that Christ and the Apostles have enjoined upon us, and also the conflicting theories and doctrines of modern Christendom, to point out ground that all must concede to be infallible and true. Price per annum, \$1.35. Address:

J. H. MOORE, LAMAR, CARROLL CO., ILL.



# THE BRETHREN AT WORK.

"Behold I bring you glad Tidings of great Joy, which shall be unto all People."—LUKE 2, 10.

Vol. I.

Lanark, Ill., October 21, 1876.

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EDITED AND PUBLISHED WEEKLY.

—BY—

J. H. Moore, J. T. Meyers, M. M. Eschelman.

—OF—

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### CHRISTIAN LOVE.

Our God is love and all his saints,  
His image bear below;  
The heart with love to God inspired,  
With love to man will glow.

Teach us to love each other, Lord,  
As we are loved of Thee!  
For none are truly born of God  
Who live in enmity.

Heirs of the same immortal bliss,  
Our hopes and fears the same;  
With bonds of love our hearts unite,  
With mutual love inflame.

So shall the vain, contentious world,  
Our peaceful lives approve;  
And wondering say as they of old,  
"See how these Christians love!"

—Selected.

For The Brethren at Work.

### Fundamental Principles.

BY DANIEL VANIMAN.

"If Christ be not risen then is our preaching vain." Rom. 15: 14.

That Christ rose from the dead, is the fundamental truth upon which the whole system of the Christian religion rests. That Joseph Smith was the Lord's prophet, is the supposed truth upon which the whole of Mormonism rests. Convince the Mormons that Joseph Smith was an impostor and Mormonism falls to the ground.

That Mohammed was a prophet sent from God possessing supernatural power, is a falsehood upon which the whole system of Mohammedanism is built. Convince all Mohammedans of this fact and the whole system of Mohammedanism will be scattered to the winds. In like manner "If Christ be not risen then is our preaching vain. We are yet in our sins." The resurrection of Christ from the dead is, therefore, the *fundamental truth* upon which all our hopes for the future are built. If Christ be not risen then was he an impostor, his apostles false witnesses, the Bible a myth and we the most deluded people in the world.

If an impostor, he is not risen from the dead, for being dead, he could not have raised himself; neither would God have raised him and thus helped him off a deception on the world. It follows then if he is risen, God raised him. If God raised him, then he is divine. Being divine all he ever said is true; all he promised is sure. Then is he the Creator of the universe, knew all about it.

He also knew all about Moses and the prophets, whose writings he endorsed by quoting them as authority. And his apostles, by commissioning them and sending them out with power to perform miracles in his name.

Since our confidence in both the old and new testaments rest upon the belief of his resurrection from the dead, it is reasonable that good proof should be fur-

nished to the world of this event. This testimony shall now be examined.

So far as the information goes, all parties agree

1. That there was such a person as Jesus of Nazareth.

2. That he lived in the land of Palestine over 1800 years ago.

3. That he was crucified and when dead, buried in Joseph's new tomb.

4. That the tomb was securely closed by a great stone being rolled to the mouth of it.

5. That the stone was sealed and a watch set with instructions "make it as sure as you can."

6. That on the third morning the stone was found rolled away and the body gone.

So far all agree—not a dissenting voice is heard. As to what became of the body, we have two different statements. One class of witnesses testify that his disciples came by night and stole the body away. The other class testify that he arose from the dead and "showed himself alive by many infallible proofs" (Acts 1: 3).

Notice, it was not said that he was shown alive by some *one else*, for that might have given room for deception; but that he showed *himself* alive. Not only so, but he showed himself alive by *proofs*; not only *proofs*, but by *many proofs*. Nor is this all, but "He showed himself alive by many *infallible* proofs."

We will now closely examine these two classes of witnesses and their testimony.

1. Who were the witnesses who testified that the body was stolen? *Ans.* The Roman soldiers, who were to guard the body and make it as sure as they could.

2. Where were they when the stone was rolled away and the body disappeared? *Ans.* They were at their posts as guards.

3. What were they doing there that they could not drive the disciples off and prevent them from stealing the body? *Ans.* They said they were asleep.

This utterly destroys their testimony. Had they been asleep, how could they tell that he did not get up and walk out? It would also require great credulity to believe that a watch of sixty Roman soldiers, would all go to sleep at once, and sleep so soundly that the disciples could come and roll away the great stone and carry off the body, without waking one of them, and knowing too that the penalty for a Roman soldier found sleeping on guard was death.

This testimony is absurd on another account. Who could believe that these timid disciples, who a few days ago, had one after another, forsaken their Master, and one of them denied that he knew him, would go there where this armed guard was and try to steal away the body, knowing at the same time they could not make it alive, and that it being in the power of the soldiers they could come and take it away from them and thus expose them altogether. It is clear that their witnesses did not believe their own testimony, neither the rulers. Had they believed that the disciples had the body, reason would teach that they would soon have had it taken from them, and the soldiers punished for sleeping while on guard. But not a word is said of any effort being made for either. Thus we see the testimony of these witnesses not only unreasonable but utterly destroyed by themselves.

Who are the witnesses who testified that he showed himself alive &c? *Ans.* 1. The two Marys; 2. Cephas; 3. The twelve apostles; afterward above 500 brethren saw him at once; and last of all Paul also saw him as one born out of due season. We have here then more

than 500 witnesses, certainly a number sufficient to establish anything that can be established by testimony. Under the Mosaic dispensation as well as in all our courts, a matter is considered established in the mouth of two or three witnesses, if their testimony cannot be made to appear doubtful. And there are but two things that will render testimony doubtful: 1st. When the sincerity or honesty of the witnesses is of questionable character; 2nd. When the circumstances under which the testimony was furnished to the witnesses, were such as to render mistake on their part probable.

Now let us examine whether either of these existed here; taking the twelve apostles as samples of the witnesses to be examined. 1st. Can it be made to appear that they lacked facilities for knowing the truth? They testified that he showed himself alive among them; that he ate with them, drank with them, conversed with them about many things that had happened before his crucifixion; that he gave them power to heal the sick, cleanse lepers, &c., &c., and that he was thus with them in open daylight; suffered himself to be handled and the prints of the nails in his hand and the wound of the spear in his side to be examined by them. And after being with them thus frequently for forty days, went out with them as far as the Mount of Olives, and there parting from them went up into heaven. Thus they had all the facilities necessary to preclude even the possibility of mistake on their part. If these things were not so, they certainly knew it. They testified that through faith in his name they were enabled to speak many different languages, make the lame to walk, the blind to see, &c.—If they did not do such things, they knew they did not; there was no mistaking these things on their part. If they did not do such things, they must have been dishonest when they said they did them.

It now only remains to examine whether these men lacked honesty and sincerity. When they forsook their homes and friends and went forth to proclaim to the world, that Jesus died and rose again, could it be possible that they would agree together, that they would stand by each other through stripes and imprisonment, or whatever might come, in preaching one of the silliest falsehoods ever told, if a falsehood at all, and would begin right at Jerusalem where only fifty days before the whole tragedy of the cross transpired, and right where the whole affair was fresh in the memory of the people, and where of all places on earth, they were best prepared to expose the error if there were such. But how stands the case right there among these determined Jews? These once timid and discouraged men stand up and preach the wonders of a risen Savior.

(To be Continued.)

For The Brethren at Work.

### The Bible and Inspiration.

NUMBER IV.

Having proven, we hope satisfactorily, in our series of articles thus far, that the Protestant view relative to the different books which comprise the Old and New Testament canon is correct, we therefore propose to notice now in this same connection, the facts of inspiration, for he it remembered that our object in writing upon this subject, was not so much with a view to disprove the facts of a correct authenticity of the different books of the sacred canon, as it was to establish the facts of inspiration relative to this priceless volume we now call the Bible.

The first question, therefore, which presents itself to our consideration is, what is meant, or what are we to understand by the term *inspiration*? Inspiration as used by the apostle from the Greek in 2nd Timothy, 16th verse and 3rd chapter—*pneuma graphos theopneustos*, evidently means that all scripture is given through or by a supernatural influence, because the word *theopneustos*, which we have just now quoted, implies an extra-mundane agency, a self-conscious, intelligent, voluntary agent, possessing all the attributes of our spirits, without limitation, and to an infinite degree. But this special influence, through which a revelation of truth and duty were given unto us, must, of course, be distinguished from the providential agency of God, which is everywhere present and constantly in operation throughout the universe. According to the Scriptures, all these effects which are of a spiritual nature must be attributed to supernatural cause, while on the other hand, all natural effects are but the result of natural causes. No less obvious is the distinction which the Bible itself makes in regard to the ever blessed and gracious operations of the Spirit upon all true believers, and those by which he confers special and extraordinary gifts upon certain individuals to qualify them for higher and more important duties.

Inspiration, therefore, must not be confounded with spiritual illumination. They differ as to their subjects, especially so in their various effects. The subjects of inspiration are all such, who are chosen or set apart for a special work, while the subjects of spiritual illumination are all such who, profess faith in Christ and who exemplify the Christian character. The design of spiritual illumination is to make men and women more holy, while inspiration is more particularly designed to make or render certain individuals infallible in what they say or teach. Spiritual illumination has also a sanctifying effect upon its subjects, while inspiration is designed to secure infallibility and to preserve from error what has been revealed through spiritual illumination.

Caiaphas, the high priest, it is said, in Joh. 11: 51, predicted things in regard to Christ which as the narrative says, "He spake not of himself." Persons of a vile and profane character may be made the subjects of inspiration without even experiencing a change of heart.

Balaam, a prophet of the city Pethor, on the Euphrates, whose history can be found in Numbers 22 to the close of the 25th chapter. Also 31: 2, 7, 8. See also Mich. 6: 5. 2 Pet. 2: 15, Jude 11, Rev. 2: 14 is a proof of the fact. In the judgement day many will be able to say, "Lord, Lord, have we not prophesied in thy name,—and in thy name cast out devils,—they were even possessed with supernatural powers,—and in thy name done many wonderful works?" To whom the Judge will answer, "I never knew you, depart from me, ye that work iniquity." Matt. 7: 22, 23.

J. T. MEYERS.

### BIBLE EVENTS.

On the sixth day from the beginning, Adam was created; he lived nine hundred and thirty years, and died one hundred and twenty-six years before the birth of Noah. Abraham was born only two years after the death of Noah; so that, from the death of Adam to the birth of Abraham, there were only one hundred and twenty-eight years in which one of these three did not live.

Methuselah was born two hundred and forty-three years before the death of Adam, and died the same year of the flood, at which time Shem was ninety-eight years old. Adam and Methuselah were

contemporary 243 years; which was ample time for the former to impart to the latter his entire collection of knowledge. Shem had the pleasure of spending ninety-eight years of his in the days of Methuselah, and hence had time to become well acquainted with Methuselah's vast store of information, which he had received from the lips of Adam.

While Shem was wisely favored with the reception of knowledge from one who had seen the face of the first man, he also enjoyed the pleasure of imparting it to the world until Isaac was fifty years old; when, in a good old age he died, only ten years before the birth of Jacob, twenty-five years before the death of Abraham, and ten years after the marriage of Isaac and Rebecca.

Shem was permitted to see and learn that which has long been the wonder of the early history of the world. He enjoyed ninety-eight years of Methuselah's life, saw the building and completion of the ark, was one of the eight who survived the mundane deluge and once more beheld the uninhabited earth; he saw the building of the tower of Babel, beheld its downfall, the confusion of language, and dispersion of mankind throughout all parts of the then known world; saw Nimrod lay the foundation of Babylon; beheld Europe, Asia, and Africa settled by the three races of mankind; beheld the time of Abraham's birth, the journey to Canaan, his marriage with Sarah, the birth of Ishmael, and of Isaac; saw the cities of the plains laid low, and was alive when Abraham offered his son Isaac. Such an eventful life in an early age, but few have lived.

### Thoughts By The Way.

Judge not, that ye be not judged.—Matt. vii: 1.

Do I regard the conduct of others with the same charity and mercy that I would have God show to mine? If ever tempted to judge my fellow-men, do I remember that to do it, is to dare to assume an office which God claims for himself? Do I avoid discussing the characters and affairs of my neighbors; and never, by word or look, sanction it on the part of others? Rather do I take the part of the absent, and instead of exposing their faults, endeavor to speak, if not a good, at least a kind word for them?

### BE PATIENT.

Be patient with your friends. They are neither omniscient nor omnipotent. They cannot see your heart, and may misunderstand you. They do not know what is best for you, and may select what is worst. Their arms are short, and they may not be able to reach what you ask. What if also they lack purity of purpose and tenacity of affection; do not you also lack these graces? Patience is your refuge. Endure, and in enduring conquer them, and if not them, then at least yourself. Above all be patient with your beloved. Love is the best thing on the earth, but it is to be handled tenderly, and impatience is a nurse that kills it.

Be patient with your pains and cares. We know it is easy to say and hard to do. But, dear child, you must be patient. These things are killed by enduring them, and made strong to bite and sting by feeding them with your tears and fears. There is no pain or care that can last long. None of them shall enter the city of God. A little while and you shall leave behind you the whole troop of howling troubles, and forget in your first sweet hour of rest that such things were on earth.—*Methodist*.



## The Brethren at Work.

LANSARE, ILL.

OCTOBER 21, 1876.

The Brethren at Work, will be sent post-paid by mail, to all subscribers in the United States or Canada, for \$1.35 per annum. Those sending cash orders and \$10.00, will receive an extra copy free of charge. For all over this number the agent will be allowed 15 cents for each subscription, which amount can be deducted from the money, before sending it to us.

Money Orders, Drafts, and Registered Letters can be sent at our risk. They should be made payable to J. H. Moore.

Advertisements, communications, should be addressed to J. H. MOORE, Lansare, Carroll Co., Ill.

Those who had subscribed for *The Brethren's Messenger*, will please remember, that they will receive *THE BROTHERS AT WORK* in the place of their subscription.

We can still supply back numbers of *THE BROTHERS AT WORK*. Those who have the first number, and wish their subscriptions to commence with No. 2, will please say so when sending in their subscriptions.

Brother Henry Martin and Edmund Morney are now preaching and laboring with the brethren in Richland county, Wis. It is hoped that much good may be done there, as we understand that there is much need of preaching in that part of the country.

We were mistaken in saying that Bro. J. W. Stein's address was changed to *Rich y Mo.* We should have said Newton, Newton Co., Mo. Ritchey is his church station four miles off, but Newton is his post office and place of residence. His correspondents will make a note of this.

Not long since, a man came a distance of seventy-five miles to the brethren in South West Mo. to be baptized. He lived in Cherokee Valley, Mo., where there are seven members at the present time. When last heard from, a few days ago, Bro. Hilary was with them laboring to build up the cause of Jesus there.

Those who have not been getting the *Messenger*, and are now receiving *THE BROTHERS AT WORK* can rest perfectly easy about the pay. Many brethren feeling confident that the paper is going to stand up firmly for the gospel as it is in Christ Jesus, send in money to pay for the paper to be sent to this and that one whom they think will be benefited by reading it. In this way many who have not subscribed for the paper are receiving it regularly.

In order that things move along a little more smoothly in public meetings, and that those whose duty it is to officiate on such occasions may more fully understand each other, we thought to offer the following suggestions; but before doing so will state that in the opening prayer of our meeting, when there are a number of ministers present, there is sometimes a considerable delay after kneeling before any one leads in prayer—calling from one waiting or depending on another to lead. Now in order to avoid this unpleasant delay we suggest a remedy, and that is, let it be generally understood that the one who opens meeting will lead in the first prayer. We are of the impression of this rule were generally adopted the opening exercises of our meetings would be more edifying.

## SET PRINCIPLES.

To-day the world is full of people who have no set principles regarding right and wrong, they are turned to and fro by every wind of doctrine—have no cardinal points in the great work of Christianity. Everything is left either to the impression of the moment, or is controlled by a very loose process of reasoning.

There is nothing like *set principles* relative right and wrong—embracing that which we know to be right, and then *stick* to it. The time has now come that men and women, as the saying is, must

have a point of their own, i.e. they must have their mind firmly settled and grounded upon certain principles known to be right. Until this is done, we need not expect to be freed from the multiplied isms, speculations, disorders and vanities of modern times.

Popular Christianity with all its boasted mental and moral attainments has very few cardinal principles founded upon the Bible and the practice of the primitive Christians. Their principles, so far as they pertain to the gospel, contain but few points, and these are subverted till they resemble the rudiments of the world far more than the religion of Jesus. The world as well as the church is too full of loose principles that have little or no stability about them; principles that were not first carefully compared with the gospel, before being adopted.

A brother walks into the carriage shop to purchase a vehicle for the use of himself and family. The gospel cardinal points of plainness and being very firmly set in his mind, he makes a purchase that he may afterwards regret, because he has violated some of the principles of gospel plainness. He had no set principles against the use of silver as ornaments, nor was his mind fully settled against the fine trimming with which his new carriage is so profusely decorated. This all occurs from the want of *set principles* on the subject of true gospel plainness. I once knew an old brother who went to the carriage shop with the cardinal principle of plainness firmly set in his mind, ordered a carriage, with the explicit understanding that if it was not made plain,—without ornaments and display trimmings, he would not be under any obligations to take it. This was the result of set principles as a rule of action.

The want of set and well-established principles is frequently shown in the goods we purchase for wearing. Our minds are not sufficiently firmly set against fine apparel and costly array, and hence the forbidden material is purchased and consequently worn. The want of these set principles is what permits sisters to be prompted to decorate their garments with ruffles and ornamental trimmings, thus leading gradually towards the vanities of the world. If their hearts were firmly settled against these superfluities, they would be much better prepared to resist all temptations thus presented. Paul's positive injunction against the use of pearls and gold as ornaments is not sufficiently grounded and firmly set in the mind of many of our people. They have not fully made up their minds to unflinchingly resist and oppose these forbidden things. For this reason jewelry in the form of a ring or breast pin or some other ornament find their way to many, and are accepted without scarcely any reflection. All this is for the want of a set determination to stand up to gospel order.

Professing people are much given to the habit of using idle words, and also engaging in vain and worldly conversation. The opportunity presents itself, and they are not prepared to resist the temptation; for the simple reason, that they have not fully settled down upon any certain or definite principle regarding their conversation. Between Christianity and worldliness the line of distinction is not very clearly drawn in their minds; in short they have never fully determined to avoid the use of idle conversation. The meats and boundaries of the Christian's conversation have never been a subject of very serious thought with many of them. We believe it to be the duty of every Christian man and woman to have their minds distinctly and firmly settled on this as well as all other gospel duties. The manner and content of our conversation should be the subject of much and serious thought, and we cannot expect to escape the multiplied evils resulting from vain and idle conversation, until we fully determine to resist it with all our might and power. We must have the set principles firmly settled and rooted in our minds.

## "FAITH ALONE."

In treating this subject, we shall not likely please all. True, we would like to, for it is our duty to please when it

will add to the happiness of our fellow-men, but if it cannot be done without sacrificing principle we shrink from the doing. To please men is to conform to their wishes. To please a drunkard, you must drink with him. If you do not, you have not pleased him. Any one not led by intoxicating drinks, can readily see the necessity of refusing to gratify the drunkard's wish. Precisely so in our treatment of the faith-alone theory. Some have become drunken with this tempting beverage so freely handed out, hence the necessity of letting the gospel rays shine into it.

We are referred to Watson, Lowery, Schmucker, and a number of others, to prove the faith-alone theory. Just as if these men were the authors of eternal salvation! Why not refer us to King Jesus' plan of salvation? He has given unto us the infallible rules of faith and practice, and that is enough. Better rules cannot be made. Other rules may be good, but those of King Jesus are better.

In his Guide to salvation, the Lord has set forth that, "being justified by faith, we have peace with God" (Rom. 5:1). Mark well, it reads "JUSTIFIED BY FAITH"—not by faith alone. At another place in the Lord's plan of salvation, we read that his children are "justified freely by his grace, through redemption." Give close attention, for it reads, "Justified freely by his grace,—not his grace alone, for that would exclude justification by faith. Going a little further, we read that, "being now justified by his blood, we shall be saved from wrath through him." Don't be in a hurry with your reading, but note carefully, that Christ's book says, we "being now justified by his blood,"—not his blood alone—"shall be saved from wrath through him." Not by blood alone, for that would exclude grace and faith. Still passing on in the Perfect Law, we are able to read that, "ye" (the children of God) "are justified in the name of the Lord Jesus, and by the spirit of our God."

Here it is in plain words, JUSTIFIED IN THE NAME OF THE LORD JESUS,—not in the name of the Lord Jesus alone, but also "BY THE SPIRIT OF OUR GOD." Not "IN THE NAME," and "BY THE SPIRIT" alone, for that would exclude faith, grace, and the blood of King Jesus.

Still looking into the truth of our Lord and Master, we read, "that by works a man is justified, and not by faith only." Not by works alone,—not by faith alone,—not by grace alone,—not by blood alone,—not in the name of the Lord Jesus alone,—not by the spirit alone,—not by works alone but by faith, grace, works, the blood of Christ, the name of Christ, and by the spirit are we justified. Justified by the action of God,—justified by the work of Christ, and justified by performing the part assigned to us by our Lord and Master. Having now shown how completely the "word of truth" overthrows all the theories that are not rooted in the word of God, we lay the subject over until next week. E.

## The Tract Association.

We hope ere long to announce that the Tract Association will soon be ready for regular operations in tract work. We will soon send to all donors the names of a number of brethren residing in Northern Ill., from which each donor will select five names to constitute the Board of Managers. This Board will then appoint a Reading Committee; and we will then be ready for business.

By referring to the first number of our paper the plans &c. pertaining to the formation and working of the Association may be seen; and it will there be observed that nothing is to be published that will be detrimental to the plain teachings of the gospel as generally understood by the Brethren; hence all books, pamphlets and tracts must necessarily be examined by the Reading Committee before being published. This method will throw a safeguard around the institution and prevent false doctrine and erroneous principles from going before the church and world.

By this arrangement, reading matter can be sold a great deal cheaper than in any other way, and at the same time

there will also be plenty of pamphlet and tracts for free distribution. Hitherto the Brethren have not been prepared to do book printing, and hence were compelled to have such work done at other offices. But we now have a press suitable for doing all kinds of book and pamphlet work, and will soon add the necessary bindery tools; and will then be fully prepared to print any thing that may be needed to successfully carry on the work begun by the Tract Association. We hope soon to be able to announce some favorable actions looking to the support and success of the present movement which is now being worked up.

Perhaps it is scarcely necessary to remark that the Tract work, as a business in the Brotherhood originated with us, and that we were the first to take hold of it, and after much hard labor have now succeeded in bringing it up to its present point of success. However, we have not been alone in this good work. From the beginning to the present time we have had the liberal patronage of the reading part of the general Brotherhood, and have been much aided by their help and advice.

Things now, however, are assuming a quite different and much better shape—a shape that thousands of members have been desiring for years, though never could get it accomplished:—i.e. a tract institution and a good Publishing House sending forth good sound literature defending the faith and practice of the Brethren. In support of this enterprise we get encouraging news from many parts of the Brotherhood, and many promises of support and encouragement generally. We believe the enterprise will be a success without question, as it is the only thing of the kind now in the Brotherhood, and can be conducted upon a plan that will prove itself quite economical in every respect. Therefore we hope to see our brethren and sisters in every part of the land take hold of the work and help push it forward to useful success, that the distinctive principles of the Brethren's faith and practice may be ably and clearly defended, and scattered broadcast over this broad land. Let us hear from you, and in connection with such donations as may be offered, do not fail to send us your thoughts or encouragements relating to the institution that we are now engaged in working up.

## Church Libraries.

So far much good has attended the proper use of pamphlets and tracts, defending the doctrine and practice of the Brethren. Hitherto churches have generally made their own selections, and occasionally left the selection to us. But as there are many congregations that wish to use the Brethren's literature, in their community, in connection with preaching in spreading the truth, it has been suggested to us that we make up Church Libraries of different pamphlets and tracts, to be had at various prices from which churches and members could make a selection. We have now complied with this request, and put up these Libraries in size, and at very low rates so that even the poorest churches will be able to purchase and use them.

The best method for using these pamphlets, that we have heard of so far, is the following: Let each church that purchases one of these Libraries appoint a brother to attend to it. It will then be the duty of that Bro. to hand these pamphlets and tracts out to outsiders at meeting, requesting them to carefully read and return them by the next meeting. The librarian will then take up the pamphlets which he gave out at the meeting before, and change them, by giving to each one who returns his pamphlet another which he has not read; and so on till all have had an opportunity of reading each treatise. The work may then be carried on at some other point in the same way.

Even individual members living in small churches where there is not much preaching, could do well by purchasing one of the small Libraries and using it after the same manner. Those who wish to add books to the Library they order can do so at very low rates, as given in connection with the prices of the different Libraries.

## Library No. 1. Price, \$3.00.

Contains 33 pamphlets and tracts.

- 4 Trine Immersion Traced to the Apostles.
- 4 Perfect Plan of Salvation.
- 4 Evangelical Obedience.
- 4 One Baptism.
- 4 One Faith.
- 7 Origin of Single Immersion.
- 6 Why I left the Baptist Church.

## Library No. 2. Price, \$5.00.

Contains 68 pamphlets and tracts.

- 6 Trine Immersion traced to the Apostles.
- 6 Perfect Plan of Salvation.
- 6 Evangelical Obedience.
- 6 One Baptism.
- 6 One Faith.
- 18 Origin of Single Immersion.
- 20 Why I left the Baptist Church.

## Library No. 3. Price, \$5.00.

Contains 78 pamphlets and tracts.

- 3 Trine Immersion Traced to the Apostles.
- 3 Perfect Plan of Salvation.
- 4 Evangelical Obedience.
- 5 One Baptism.
- 4 One Faith.
- 4 Christianity Utterly Incompatible with War.
- 10 Sabbatism.
- 17 Campbellism Weighed in the Balances and found Wanting.
- 20 Origin of Single Immersion.
- 8 Why I left the Baptist Church.

## Library No. 4. Price, \$8.00.

Contains 100 pamphlets and tracts.

- 7 Trine Immersion Traced to the Apostles.
- 10 Perfect Plan of Salvation.
- 10 Evangelical Obedience.
- 15 One Baptism.
- 10 One Faith.
- 30 Origin of Single Immersion.
- 18 Why I left the Baptist Church.

## Library No. 5. Price, \$12.00.

Contains 150 pamphlets and tracts.

- 10 Trine Immersion Traced to the Apostles.
- 15 Perfect Plan of Salvation.
- 10 Evangelical Obedience.
- 21 One Baptism.
- 11 One Faith.
- 8 Christianity Utterly Incompatible with War.
- 21 Sabbatism.
- 20 Why I left the Baptist Church.
- 16 Campbellism Weighed in the Balances and found Wanting.
- 18 Origin of Single Immersion.

Any of the following books can be added to either of the above Libraries, at the annexed prices, on condition that they are ordered with the Libraries, but will not be sold separately at these prices:

Miller's Defence of the Doctrine of the Brethren	\$1.40
Boers' Passover and Lord's Supper	.60
Eshelman's Vital Piety	.50
Moorman and Jackson's written Debate on Trine Immersion	.40
Noad's Theological Works	1.10
Quinter and Snyder's Debate	.60

## Private Library. Price, \$6.00.

Contains one copy each of the following works.

- Miller's Defence of the Doctrine of the Brethren.
- Boers' Passover and Lord's Supper.
- Eshelman's Vital Piety.
- Moorman and Jackson's Debate.
- Noad's Theological Works.
- Quinter and Snyder's Debate.
- Moore's Trine Immersion.
- Moore's Perfect Plan of Salvation.
- Stein's Evangelical Obedience.
- Moore's One Baptism.
- Eshelman's One Faith.
- Stein's Christianity Utterly Incompatible with War.
- Eshelman's Sabbatism.
- Moore's Campbellism Weighed and found Wanting.
- Quinter's Origin of Single Immersion.
- Stein's Why I left the Baptist Church.

On receipt of the given price any of the above Libraries will be sent per paid to any part of the United States or Canada. When ordering, just call for Library No. 1, 2, or whatever you may want. Give both your Post Office and Express office, also county and state plainly written.



For The Brethren at Work.

## The Christian Religion, Its Claims.

BY H. H. MILLER.

NUMBER II.

There is more evidence proving the claims of the Christian religion. It is the only religion that meets the wants of man, and proves a blessing to our race. This evidence proves it is from God. To illustrate this truth, let us demonstrate by the laws of nature. Take the lamb turned on the green pastures:—it grows and thrives in delight; it skips over the hills enjoying all the beauties of nature, because they meet its wants; it is satisfied, it is full of happiness. But pen it in a cage, feed it on meat only, and all its happiness is gone, it dwindles away, suffers and dies, because its wants are not satisfied. We know the Creator made the green pastures to meet the wants and satisfy the nature of the lamb. And we know too the cage and meat are false, are contrary to its nature and to the laws of the Creator. As it is with the lamb so it is with all else, the birds of the air are in all the happiness of their nature while free in the element their Creator made to satisfy their wants. But take them away from the fountains which meet their wants, misery and death follows the violations of God's law. The same is true of man—give him that truth, that religion which meets the wants of his nature in soul, body and spirit, morally, mentally, spiritually and he rejoices in all the happiness his full development can give, because all his wants are supplied at the fountain his Creator has provided. But take away from man that which satisfies this mental and spiritual nature, give him only the superstition, delusion, the darkness of idolatry, they meet not the wants of our race, but leave man like the hind shorn of its feathers or the lamb fed on meat, to live in pain and want and die without development in mind or spirit.

Then look at the Pagan religion, see if it meets the wants and gives happiness to our race; if it does not, we know it is not of God. Go to the river Nile, there see the Pagan mother come with her first born and cast her innocent child into its rugged waves to be eaten by the monsters of the deep. She does this because her religion teaches her to do so. Go to the shrine of Jugernaut, see her child cast before its wheels to die. This false religion takes the child from its home and its mother, with the noblest part of human nature—a "mother's love" entwining around it. We know this religion is a falsehood, because it is contrary to the nature and wants of both the mother and the child; it is as contrary to the wants of man as the meat is to the lamb. It brings sorrow and grief to the heart of the mother, pain and death to her child with no hope or prospect of ever meeting beyond the river. In such a religion, love, mercy, humanity are all wrecked and sunk beneath the waves of superstition. It can no more meet the spiritual wants and develop man's moral and mental nature than meat can feed the lamb.

But not so with the Christian religion. Take that mother and her child over to all the blessings of the Christian religion; a change as from midnight darkness till noonday comes over her. It kindles anew with spiritual life the love of a mother for her child, teaching her to labor for the good, for the welfare of her child in soul, body and spirit, and if her child be taken away by death, it comes to her with all the blessings of immortality, teaching her that the immortal spirit of her little child lives on in the spirit world. And the Christian religion comes with the doctrine of a resurrection, telling her in the glorious likeness of the Son of God, it shall rise again, to live by the power of an endless life. The evidence comes before her eyes for God sent it in Christ to meet her wants in mind and spirit; in him she sees the little children taken up and blessed, she sees the daughter of Jairus, the widows son, the maddening Lazarus restored to life again. In him she sees the resurrection from the dead when the angels say: He is not here he is risen. There at the empty grave of a risen Savior she sees the evidence of a resurrection

for her child, and when she bids it farewell at the silent grave, she can look beyond the sorrows of earth, up to the spirit land in "a city which hath foundations, whose maker and builder is God;" see her loved one in the golden city there waiting her to come home to the house not made with hands. These sorrows of earth turn her own heart more to the spirit world and spirit life; with brightening glowing hope, she lives and labors in all that is righteous, good and holy. It sweetens her cup, purifies her soul in obeying the truth, while she lives and trusts and waits in Christ, until the appointed time of victory comes; then

"Jesus can make the dying bed,  
Soft as downy pillows are,"

because the Christian religion is sent down from heaven to meet the wants of her soul, body and spirit; to give her happiness in spite of all the sorrows of death. We know it is the truth of God to her, it is the fountain which feeds the mind and spirit and gives happiness, though the body sinks down in death.

The Christian religion not only meets the wants of our race in sorrow and death, but in all the conditions and duties of life, it leads the Christian in the way, the high way to certain happiness and victory. It teaches the most perfect and certain rules of life to bring happiness and peace on earth, good will to men and glory to God in the highest. It teaches the duty of husbands and wives, parents and children, masters and servants, rulers and subjects, rich and poor, love to all, mercy and kindness to the whole race of man. These duties are all given in the life and teachings of the Son of God; and we know they meet the wants of society and bring the greatest happiness possible for man in this life. They are truths of God revealed to man, to save him from sin and prepare him for the enjoyment of the world to come.

The Christian religion comes to man with spiritual light and power. It brings its blessings to the mind, the heart, the spiritual nature of man to raise his desires and affections to a higher and nobler life; to develop and inspire his feelings, his heart, his intellect, his soul with the blessedness of a righteous, holy and spiritual life, devoted to the work of restoring a fallen race back again to God. This spiritual power of the Christian religion which reaches down to the higher, the spiritual nature of man, is the only fountain that can meet the wants of man, and give happiness living or dying. All the wealth and honors of earth can never satisfy the wants of the spirit when man comes to change worlds. Kings have tried them all; after conquering the world died in sorrow and trouble, because it all could not satisfy the wants of the immortal spirit. But not so with the spiritual power of the Christian religion, when blended in the spirit, the heart, the feeling and life of man, it brings happiness and peace in spite of all the afflictions of earth. In the cold, damp dungeon of Philippa, bound in the stocks, the happiness and peace of the soul burst forth in songs of praise. In poverty and want, the dying beggar at the rich man's gate could feel the touch of angel hands, to carry him home to Abraham's bosom. Saw with the host of the righteous, who have gone before, proving the power of the Christian religion to meet the wants of man in night and spirit.

Since we know these are the blessings of the Christian religion brought to our race, what are its claims upon us? All that is lasting, all that lives beyond the short span of life to bless and benefit us, is in the work of religion. All our labor, all we do in the cause of Christianity brings its reward in the spiritual life. As the talents improved it comes up in our account: "Well done thou good and faithful servant." Its claims upon us are strong in proportion to the blessing it gives, strong because all else fades and dies with the corruption of moth and rust. We are not our own. "We are bought with a price;" awards accountable for all we have and earn. When we come to give account of our stewardship, all the joys and reward will come from the labor, the work, the time, the means we have spent in the cause of Christianity. Not a cup of cold water, not a

word of exhortation, not a sermon, not a song or prayer, not a dollar of our means, not a farthing of all our labor in the cause of our Master but what it brings a rich reward in the day of our account.

Some leaving ones may hesitate to do a little labor, or spend a little money or time or trouble, they fear it will be for no good. Oh my brother do not wait until you are certain your eyes see the good; only trust God a little to bring the good out of your labor or your gift, you will see the good when you settle with God your own account. We can not often tell the good that will come of our labor when we preach or exhort or pray, but as we are servants working for our Master, work on as though we could see the end of our labor. The vineyard is his, he will reckon with us in the evening. Then let us work while it is day for the night cometh when no man can work.

The widow's mite would bring a great reward while the miser's thousands would perish with him. When we look at the claims the Christian religion has upon us, how far they reach, how high they rise, how long they last, how great the reward, it should give us energy, zeal and love to lead us on to work, work, work for him who labored and suffered and died for us.

We are a little tedious but not done yet; we want to give you a true, a perfect definition of the Christian religion then we have said enough. Shall we give you the Westminster Confession with the church built upon it, and tell you that is a perfect definition of the Christian religion? We cannot. Shall we take you to Nicene, or Augsburg and tell you either of these is a perfect definition? We cannot do that either. Shall we show you all the six hundred divisions in Christendom, and tell you that is a true definition of the Christian religion? We are not safe in doing that. Then where shall we go to get beyond all doubt a true and perfect definition? The way is plain as the sun at noonday and shining with superior brightness.

Let me take you back beyond all the work of human councils to Jesus and the inspired apostles, there show you a definition written by the finger of God; set you down where your eyes can see, your ears can hear, your heart can understand the definition given by the Holy Spirit. There Jesus the great center of the Christian religion, by precept and example gives you a living, divine definition. There is the faith, all you must believe, there is the practice, all the commands as God put them in his church the "pillar and ground of the truth." There is the spirit of love and meekness and oneness. There is the living example of God's holy men and God's Church with Jesus Christ the chief corner stone. In that example—that church, you can see the baptism in Jordan, the feet-washing in the example of our Savior, the supper and communion in the night, with all seated at the Lord's table. You can see the apostles, after taught the holy kiss, and the holy men practice it down at Ephesus. You can see plainness and humility taught, gold and pearl and costly array positively forbidden. You can see all that, and more than we can name here, just as it is given in the living, working, saving power of the gospel, the primitive religion of Jesus.

Now dear reader, I am sure here is the true, the perfect definition of the Christian religion, for God made it. If you will accept it without any change, if you will take it without cutting off any part of the faith and practice of that old gospel church, then you have God's definition in your own heart. But if you are going to leave out some part of their faith and practice—thinking it not essential, or change it in any point to suit the customs or time in which you live, then you have a definition of your own opinion, and not of the Christian religion, for there is no true and perfect definition, except the one God has given. And what are its claims upon us? The apostle tells us, when he says "Content yourselves for the faith once delivered to the saints;"—the claims of the Christian religion, and that we keep every part of it—all the precepts, the example of the primitive Christians who were led by the Holy Spirit, the example of our Savior and his teaching he kept pure, holy, unchanged, a living system of faith and

practice, in spirit and power, and form, the same as when God gave it, that our lives, our faith, and practice and church be molded by the Christian religion as it was made eighteen hundred years ago, until the God-given God-blessed oneness in mind and spirit and feelings and appearance, pervade all the children of God. As Jesus prayed that the disciples might all be one let us work for that noble, that heavenly purpose. Then brethren stop your contending, criticizing, fault-finding, dissenting with each other in our papers; write more to each other privately when you do not see alike; never engage in criticizing each other publicly until you have mutual understanding privately. Then brethren, let us not be found writing and speaking publicly against the decisions of our general brotherhood. Go to A. M. with your views, objections and complaints, but go not as great "I" but go to submit and be governed by the councils of your brethren, either at A. M. or in your church at home; go every where working for the cause of Christ, for the brotherhood, for that oneness among the kindred spirits in the family of God, which brings the joys of heaven down to earth, and gives brightness, glory and power to the CHRISTIAN RELIGION.

## BAPTISM

## Into Each Name of the Trinity.

BY J. W. STEIN.

But some complain that

6. *We separate or divide the God-head.* We do not. We only observe the distinction which the Son himself has revealed. There is a vast difference between *distinguishing* and *separating*.—Because we distinguish between the root and trunk and branch of a tree, all of which, though differing from one another, form *one* substance, and bestow upon each such attention and operations as each demands, do we therefore divide it? Or because we distinguish between the legislative, judicial and executive powers of our government, to each of which every interest of the government bears some special relation, do we therefore divide the government? or make *three* governments out of it? Surely not.—But this would be no stranger than to accuse us of separating the Father, Son, and Holy Spirit who are *one* in the essence of a divine nature, because we believe and observe the distinction set forth in the text. But some have attempted to criticize by asking

7. *Which of the three actions intrudes us into the divine family? or into Christ?*

If such cavillers will inform me which of the surroundings of Jericho caused its walls to fall? or by obedience to which of the seven dips in Jordan Naaman's leprosy was cleansed? or what stages in the development and progress of faith, repentance and obedience perfect these several graces? or what clause in my text constitutes the baptismal formula? or what power in the Trinity constitutes the God-head? they will be in the possession of the mystery by which to solve the difficulty proposed in the query. But again it is objected

8. *That God's name is one* (Zech. 14: 9). The prophet evidently alluding to the triumphant state of the redeemed mentions this, in contrast with the present state of the world, which has *many* lords; and even where Christ is known, he is called by different names. Hence he says, "In that day there shall be one Lord (Christ) and his name *one*." There are certain single, generic names, however, that represent the One Divinity, as "I Am," "Lord," "Jehovah," "God," &c. Had the Savior commanded baptism to be performed in "the name of God" or "of the Lord" or any other single, generic appellation belonging to the *one* Divinity, the difficulty in the way of the single action would have been obviated, since the Father is both "Lord" and "God," (Ps. 2: 7, 110: 1) the Son is both "Lord" and "God," (Ps. 9: 6, John 1: 1, Ps. 45: 6, Lam. 5: 19, Heb. 1: 8, Ps. 110: 1) and the Holy Spirit is both "Lord" and "God," (Gen. 1: 2, Acts 5: 3, 4, 2 Cor. 3: 17) but *each* is not the case. Instead of find-

ing *one* generic term for all, we find the three distinct names, "Father," "Son," and "Holy Spirit" *into* each of which we are to be baptized. It may not be amiss just here to notice

9. *Some statements prepared by single immersionists as analogies to our text to show that it means only one action.* I do this as a caution against accepting a sentence proposed to be analogous to it without first testing its analogy. Similar connectives may sustain similar syntactical relations to different parts of speech, or different parts of sentences, or whole propositions, but can in no case make different things convertible or interchangeable. Some have urged this text, "Many shall come from the East and West, and shall sit down with Abraham and Isaac and Jacob in the kingdom of heaven" (Matt. 8: 11). They say, according to our interpretation of the commission, that *they* would have to come from the East, and then go and come from the West, and sit down with Abraham, and then sit down again with Isaac and then with Jacob. But the text proves partly too much for them and partly too little. 1st. Those that come from the East will not be the same that will come from the West,—hence there is more than *one* action.—2nd. It don't require but *one* action to sit down with any number of persons in company. "*Sit down*," is *intransitive* and *can have no object*, while "*baptizing*" is *transitive* and *has an object*. If they will substitute a transitive verb with an object for "*sit down*," they can make it a little more like the commission. Thus "they shall come from the East and West and shall *strike hands* with Abraham and Isaac and Jacob. How many actions would that require? Again, they have urged the following as a parallel text, "He shall come in his own glory and in his Father's and of the holy angels" (Luke 9: 26). They think according to our views, that he will have to come in his own glory, and come again in his Father's glory, and come a third time in the glory of the holy angels.—But the passages are by no means parallel, "*come*," unlike "*baptizing*," is *intransitive* and has no object. Our text teaches baptism *into* "into the name" &c., but Christ will come *into* "in" the three glories, in all of which he will be before he starts. "*Into*" denotes a relation of action, as "John went *into* the house." "*In*" denotes a relation of being, as "John *is in* the house." This passage then no more expresses three actions than if I should say, "The governor came to town dressed in black, and purple and fine linen;" but as the latter expression indicates several past actions, by which the governor got into the black and purple and linen, so Christ, who was from all eternity in his Father's glory, had to get into the glory of the holy angels after their creation, which redemption, does a single action in baptism no good here. But again, "Then spake Jesus to the multitude and to the disciples" (Matt. 23: 1). This and similar passages are offered as analogous to our text, in favor of the single action. But the verb "*spoke*" here, unlike baptizing has no object; but, for the sake of argument grant that the texts are analogous, and that this represents *only one* discourse. What has the *single* action gained? Is *one* discourse the result of a single effort, or of continued and repeated efforts? Is it *one* speak? or *one* speaking? The fact is that Christ had before him several classes of persons and in the course of his remarks, addressed himself *distinctly* to each class. To the disciples *alone* he said, "Be not ye called Rabbi: for one is your master, even Christ; and all ye are brethren. And call no man your father upon the earth: for one is your Father in heaven. Neither he called master." &c. Matt. 23: 8-12. But he spake *exclusively* to others in the latter part of his discourse and points from time to time, the clearest denunciations upon their character and conduct: "Woe unto you Scribes and Pharisees, hypocrites," &c. &c. (vs. 13 to 39).

(To be continued.)

"Better it is to be of an humble spirit with the body, than to divide the spoil with the proud."



## The Wall Of Fire.

To drive Napoleon from the throne,  
Were battles fought and won,  
All "honor" many lives were lost,  
And how much evil done!

Troops from Russia marched to France,  
And their wild Cossack band,  
Dealing destruction far and wide,  
Spread terror over the land.

To ride a gently flowing stream  
A German village lay,  
Where men and women were at work,  
And little ones at play.

There sat the Cossack band was near  
As numerous as bees;  
Then all the men their weapons sought,  
To kill their enemies.

The precept of the Prince of Peace  
They did not read aright;  
For, "Love your enemies," He said—  
"My servants do not fight."

A cottage in the village stood,  
Not then a hay-stack higher,  
Where Wilhelm and his grandmothers  
Were sitting by the fire.

"Oh, if the Cossacks come this way,  
Grandmother," said the boy,  
"I am afraid they'll kill and burn,  
And everything destroy!"

"If my dear father were alive,  
It would not then be thus;  
He would not let the Cossacks come,  
But he would fight for us."

"I only am a little boy,  
And you are old and weak;  
They'll burn our cottage to the ground  
Where can we shelter seek?"

"My child," his aged grandmother said,  
"Think not of sword or gun;  
Thy father's heart was full of peace,  
And love to every one."

"And he would not embrace his hand  
To 'honor' human life,  
He knew his Savior when on earth  
Forbade all war and strife."

"In God we must put confidence,  
Be not all discouraged yet;  
For any one that trusts in Him,  
He never will forget."

"But now my son, a chapter read,  
Then seek to pray aright,  
That God will our protection be,  
And care for us to-night."

He took the Bible, and read  
To second Zachariah,  
"I, with the Lord, around about,  
Will be a wall of fire."

"Grandmother," cried the little boy,  
"What is this all about?"  
Will that a wall of fire become,  
To keep the Cossacks out?"

"Perhaps not so," the dame replied,  
"But either night or day,  
He will protect his trusting ones,  
In his own gracious way."

"If He be pleased by fire to save,  
By fire it will be done;  
But God may save some other way,  
Unharm'd by any one."

The good old woman and her son  
Slept calmly all the night;  
At length she thought it must be day,  
Although it was not light.

She called her Wilhelm to arise,  
And to the window go;  
He opened it, and saw that they  
Were buried in the snow.

A town had rested many hours,  
And from the north wind blew,  
And drifted high the pure white snow,  
Over roof and chimney too.

Poor Wilhelm wept aloud, and cried  
He could not see the sky,  
And feared they never would escape  
From snow so thick and high.

"Be patient, son, his grandmother said,  
"We have a time of need;  
And for a day or two, or more,  
We shall not want for food."

Now, when another night was gone,  
With shroud and with bloom,  
They pushed the snow, until the sun  
Came shining in the room.

Then to the village near at hand  
Came joyfully they went;  
But not a neighbor could they see,  
And wondered what it meant!

At length a wounded man they found,  
He told this tale of woe:  
"The Cossacks came—we could not leap  
Them leaping on the snow."

"We fled from our beds to escape  
Our pursuers and our guns;  
But when you saw our lives to save,  
You fired and killed us—"

"I am a little old and weak,  
And every one they found,  
Till all who could not flee away,  
Were dying on the ground."

Thus Wilhelm and his grandmothers heard  
And surely they deplored;  
That all their neighbors had been slain,  
While trusting on the sword.

They felt that God had made them  
His precious ones to love;  
And if he sent no Wall of Fire,  
He did a Wall of Snow.

## SHUN THE EVIL.

For the leaders of this people cause them to err; and they that are led by them are destroyed, (Isa. 3: 16). Set thee up way-marks, and make thee high heaps; set thy heart toward the high-way, even the way which thou wentest; turn again, O Virgin of Israel, turn again to these thy cities (Jer. 31: 21). Thy force worth nothing over me; thy terms have cut me off. They came round about me like water; they compassed me about together. Lover and friend hast thou put far from me, and mine acquaintance into darkness (Psalms 88: 16, 18). When I say, thy bed shall comfort me, my couch shall ease my complaint; then thou searest me with dreams, and terrifiest me through visions; so that my soul chooseth strangling and death rather than my life. I loath it; would not live always: let me alone for my days are vanity (Job 7: 13, 16). The darkest hour is always before day; the last temptation is always the hardest.

O the fearful trials, temptations, that the follower of Jesus meet with to take him off his way! But the Lord told Job that he would be with him in six troubles and in seven I will not leave thee nor forsake thee. O how good and kind the Lord is to his children! They should always obey him. But it appears, they must be tried or tempted in some shape to see whether they will prove faithful to the end, (the Savior was not exempt, why should we be?) But we must not choose to do a seemingly better way like Christian did. You see just as soon as he got into "by-path meadow," he was on forbidden ground and had to suffer the penalty, because they were now under the jurisdiction of Giant Despair, and had to suffer most cruelly; so much so that Christian was ready to despair of his life, and apparently would have done it, had not Hopeful been with him. Well by a desperate struggle they got out of that difficulty. So will Christ help us if we are only dependent upon him as we should be and keep sound in the faith; and under his jurisdiction we should erect a pillar and engrave on the side thereof, this sentence: "Over this stile is the way to Doubting Castle, which is kept by Giant Despair, who despiseth the King of the Celestial Country, and seeks to destroy his holy pilgrims." Oh let us all take more notice of this sentence, and shun that awful place.

"I am the door; by me if any man enter in, he shall be saved, and go in and out, and find pasture. The thief cometh not but for to steal, and to destroy; I am come that they might have life, and that they might have it more abundantly. I am the good shepherd: the good shepherd giveth his life for the sheep (John 10: 9, 11). Is this the way to the Celestial City? You are just on your way. How far is it thither? Too far for any but those that get thither indeed. Is the way safe or dangerous? Safe enough for those who want to be safe; "but the transgressors shall fall therein." Ephraim shall say, What have I to do with idols? I have heard him, and observed him: I am like a green fir tree. From me is thy fruit found. Who is wise and he shall understand these things? prudent and he shall know them? for the ways of the Lord are right, and the just shall walk therein (Job 14: 8, 9). Now after Christian, and Hopeful, and the shepherds, having become acquainted with each other, the shepherds thought good to show these pilgrims some wonders, so when they had concluded to do it, they led them first to the hill called Error, which was very steep on the farthest side, and bid them look down to the bottom. So Christian and Hopeful looked down, and saw several men dashed to pieces by a fall that they got from the

top. Then said Christian, What meant this? The shepherds answered, "Have you not heard of them that were made to err, by hearkening to Hymenius and Philatus, as concerning the faith of the resurrection of the body?" They answered, "Yes." "Then," said the shepherds, "those that you see lying dashed to pieces at the bottom of this mountain are they; and they continue to this day unburied, as you see, for an example to others to take heed how they clamber too high, or how they come too near this mountain."

Then I saw that they had them to the top of another mountain, and the name of that is Caution, and bid them look afar off; which, when they did, they perceived that the men were blind, because they stumbled sometimes among the tombs, and because they could not get out from among them. Then said Christian, "What means this?" The shepherds answered, "Did you not see a little below these mountains a stile, that led into a meadow, on the left hand of this way? They answered, "Yes." "Then," said the shepherds, "from that stile there goes a path that leads directly to Doubting Castle, which is kept by Giant Despair, and (pointing to them among the tombs), they came once on a pilgrimage, as you do now, even till they came to that same stile; and because the right way was rough in that place, they chose to go out of it into that meadow, and they were taken by Giant Despair, and cast into Doubting Castle; where after they had been a while kept in the dungeon, he at last did put out their eyes, and led them among those tombs, where he left them to wander to this very day, that the saying of the wise men might be fulfilled, 'He that wandereth out of the way of understanding, shall remain in the congregation of the dead.' Then Christian and Hopeful looked upon one another, with tears gushing out, but said nothing to the shepherds." It is joy to the just to do judgment; but destruction shall be to the workers of iniquity. The man that wandereth out of the way of understanding shall remain in the congregation of the dead. He that loveth pleasure shall be a poor man: he that loveth wine and oil shall not be rich."

Now let those that pretend to follow Christ, take heed to where they go, set, or stand, and especially where there is spurious doctrine preached! Brethren and sisters, keep away from such places, before you get your eyes put out, and stumble at everything! What is a man or woman fit for when his or her eyes become dim, and make two objects out of one thing. Let those answer the question. Yours in gospel love and affection.

ANDREW SMITZ.

Tipton, Iowa

## Danish Correspondence.

ASSENS, Sept. 21st, 1876.

DEAR BRETHREN:—Grace to you all. Your prayers and ours in behalf of brother Hansen have been heard. The government kindly heard him, when he presented himself, and so arranged that hereafter he is free from military duty. Praise the Lord! He works and none can hinder.

Two more souls will not go into the army this year. One has fled to Norway, and makes no profession of religion, but is brother Hansen's friend, and we hope to gain him. The other one is a Quaker.

My wife and children sleep peacefully to-night while I must use the time to write. Mary improves a little, but the least exercise is too much for her weak frame.

I expect our sisters and brother Hansen here in ten or twelve days. Hope to get one of the sisters to stay with Mary. We trust that our first meeting will be a blessing to us all. After their arrival, we will open for meeting every evening for a week or longer. May it only result in good.

Many think well of us, and look upon us as a plain and honest people; so plain that they cannot understand.

My instruction to take hold of any kind of work has been literally fulfilled the past two weeks, for I have been doing housework of all kinds. This the

whole town can testify to. But brethren that alone does not convert sinners, hence we deem it proper to get help in the house and go forth and preach the gospel. It is true, as some state, that we suffer, and that far more than we will ever tell any one, but we do it gladly for Jesus. We are content with peasant-black bread and plain living at home; and we are satisfied with whatever we can get abroad.

We have given ourselves to the cause, and we will take care that in the eyes of our Father we shall not spend one cent unnecessarily. Oh brethren and sisters, you whom we first met at Hickory Grove, and you whom we left at New York, let us all try to be faithful and meet in heaven with all others who shall likewise gain the victory. HARR.

## From Tennessee.

OAKLAND CHURCH, Blount Co., Tenn.

DEAR BRETHREN:—With your consent, I will give a sketch of this missionary field, for such, in fact, it is. We are on the South-western border of the Brotherhood striving to hold forth a free and unadulterated gospel. Six years ago there was not an organized church within sixty miles of this place, and scarcely a brother within fifty miles. At that time this church was organized, numbering eight members; and soon after we began the building of a church thirty-five by forty feet, well lighted, ceiled and seated; all of which was done when the entire assets of all the members amounted to less than one-fourth of what is possessed by a "well to do" brother in the North. We received some help from brethren at a distance, but the main burden remained on us.

We felt very happy when we had a place where to worship, which we could call our own and where could enjoy each others society. Others came from without to enjoy our happiness with us, and all seemed bright before us, but Satan envied us, and raised up foes without and trouble within, and we had to have our days of sorrow and humiliation of which our Savior himself did not escape. But our general progress has been steadily onward. The doctrine of the Brethren is well grounded among the people here.

Last Saturday, Sept. 30th, we had our Love-feast, when several precious souls were added to the church. Brethren Abram Molsbee, and Jno. Collins labored very effectively among us during that time, and deep impressions were made upon the people. Many were almost persuaded, and shed bitter tears. We pray that God may bless the work as well as the instruments by which it was done.

S. Z. SHARP.

## GLEANINGS.

One young sister was baptized in the Shannon church last Sunday. Many others are said to be almost persuaded to come.

Mr. James Redpath, of Boston, is putting on foot a plan which if perfected will likely accomplish a great deal of good. He hopes to secure from the government a large reservation in some of the north-western territories, and there colonize the colored people of the South. Mr. Redpath is said to be a man of large experience in colonizing, and many look forward to his enterprise with much eagerness.

Bro. C. C. Root, of Mirabile, Mo., says:—

Dear Brethren:—Although I received no prospectus and sample sheet of your noble paper, yet have I heard and seen enough of it to bid it "God speed." I thank the Lord for the institution of the Gospel Tract Association among the Brethren. How would it be brethren, if we in our travels would deliver lectures upon the propriety and importance and great necessity of such an institution and its patronage?

It is reported that T. DeWitt Talmage, has retired from the *Christian at Work*, and will hereafter edit the *Chicago Advance*. This will be quite a disappointment to those who have subscribed for the former paper in order to get Talmage's writings.

Before the 9th of March, 1876, it was not lawful in England for the common people to read the Bible in the English language. On that day the British Parliament passed an act declaring "that it shall be lawful to read the Bible and Testament in the mother tongue." Although it is lawful in this country for everybody to read the Bible, a great many people seem to keep their Bibles only to look at, or else for the sake of respectability.

An earthquake shock was felt generally throughout Southern Illinois and Indiana and Northern Kentucky on the morning of the 25th of Sept.

In the city Damascus and its suburbs 12,000 persons, chiefly Mohammedans, have been swept away by the cholera during the last three months.

Queen Victoria of England has occupied the throne for thirty-nine years, a longer period than any other ruler now living. She is now quite old, nevertheless able to fill her position with activity.

## ABOUT ORDER.

Put things right back in their place when done with. Never leave them all about helter skelter, topsy-turvy, never. When you use any article, hoe, shovel, rake, pitchfork, ax, hammer, tongs, boots or shoes, books, slates, pencils, writing apparatus, pins, thumbtacks, pin cushions, needles, work-baskets, kitchen furniture, every article of housewifery or husbandry, no matter what it is, the very moment you have done using it, return it to its proper place. Be sure to have a special place for everything, and everything in its place. Order, order, perfect order, is the watchword, heaven's first law. How much precious time is saved (aside from vexation) by observing order, systematic regularity? And little folks should begin early to preserve order. These loose, slipshod, slatternly habits are formed in childhood, and habits once formed are apt to cling for life.

Young friends begin early to keep things in their proper places; study neatness, order, sobriety; in everything be just, honest, pure, lovely, and you will have a good report. Order is very important in bee keeping.—*Selected*.

CHEERFULNESS.—There is no greater everyday virtue than cheerfulness. This quality in man among men is like sunshine to the day, or gentle renewing moisture to parched herbs. The light of a cheerful face diffuses itself, and communicates the happy spirit that inspires it. The sourest temper must sweeten in the atmosphere of continuous good humor.—Be cheerful always.

MONEY LIST will appear next number.

## The Brethren at Work.

## A RELIGIOUS WEEKLY.

EDITED AND PUBLISHED BY

J. H. Moore, J. T. Meyers, M. M. Eschman;

ASSISTED BY

R. H. Miller, J. W. Stein, Daniel Vaniman, B. B. Meitzer, and Mattie A. Lear.

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That Foot-Washing, as taught in John 13, is a divine command to be observed in the church.

That the Lord's Supper is a holy meal, and, in connection with the Communion, should be taken in the evening, or after the close of the day.

That the Salvation of the Holy Kins or Kins of Charity is binding upon the followers of Christ.

That War and Retaliation are contrary to the spirit and self-denying principles of the religion of Jesus Christ.

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# THE BRETHREN AT WORK.

"Behold I bring you glad Tidings of great Joy, which shall be unto all People."—LUKE 2, 10.

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## TO MY MOTHER.

BY JOHN H. MILLER.

THOU art gone, dearest mother,

To the land of the dead,  
Where the trials of this world,  
No more trouble thy head.  
The clouds of sunny Kansas,  
Have been over thee thrown,  
Oh! mother, dearest mother,  
Can it be thou art gone?

We would have kissed thee, mother;  
Before thou didst us leave,  
And heard thee speak of heaven,  
And bid us not to grieve.  
But many miles of distance,  
Had parted us from thee,  
When we were told by letter,—  
Thou'rt in eternity.

You can't come back now, mother,  
Your children here to see,  
But thanks to him that made us,  
That we can go to thee  
We sorrow not as others,  
Who trust not in the Lord.  
We know he'll resurrect thee,  
According to his word.

Thy body's buried, mother;  
Thy spirit's gone to God,  
And we are left behind yet,  
To bear affliction's rod.  
But if we hold out faithful,  
Our sorrows'll soon be o'er;  
When Jesus comes we'll meet thee,  
Where parting is no more.  
Yes mother, dearest mother,  
There's better days ahead,  
The time is quickly coming,  
When thou shalt not be dead,  
But clothed with life eternal,  
We'll see thee face to face;  
And dwell in peace forever,  
In that celestial place.

LANARK, ILL.

## Antiquity of The Waldenses.

OF the conversion of the Waldenses to Christianity, history gives us no authentic account. Romish historians as far back as the year A. D. 1250, represented them as the oldest sect of heretics, though unable to tell when or how their heresy began. Their own account of the matter uniformly has been, that their religion has descended with them from father to son by uninterrupted succession from the time of the apostles. There certainly is no improbability in the conjecture that the gospel was preached to them by some of those early missionaries who carried Christianity into Gaul. The common passage from Rome to Gaul at that time lay directly through the Cottian Alps, and Gaul we know received the gospel early in the second century at the latest, probably before the close of the first century. If the apostle

Paul ever made that "journey into Spain," (Rom. xv. 28,) which he speaks of in his epistle to the Romans, and in which he proposed to go by way of Rome, his natural route would have been in the same direction, and it is not impossible that his voice was actually heard among those retired valleys. The most common opinion among Protestant writers is, that the conversion of the Waldenses was begun by some of the very early Christian missionaries, perhaps by some of the apostles themselves, on their way to Gaul, and that it was completed and the churches more fully organized by a large influx of Christians from Rome, after the first general persecution under Nero. The Christian of Rome, scattered by this terrible event, would naturally flee from the plain country to the mountains, carrying with them the gospel and its institutions.

Such is the opinion of Henry Arnand, one of the most intelligent of the Waldensian pastors. "Neither has their church ever been reformed," says Arnand, "where arises its title of *evangelic*. The Waldenses are in fact descended from those refugees from Italy, who, after St. Paul had there preached the gospel, abandoned their beautiful country, and fled, like the woman mentioned in the Apocalypse, to these wild mountains, where they have, to this day, handed down the gospel from father to son, in the same purity and simplicity as it was preached by St. Paul." This is not following fables, for there is nothing in the relation either improbable or absurd. When the Christians at Rome were bound to stakes, covered with pitch, and burnt in the evenings to illuminate the city, is it wonderful, if the glare of such fires should induce those yet at liberty, to betake themselves for shelter, to the almost inaccessible valleys of the Alps, and to the clefts of the rocks, trusting to that God in whose hands are the deep places of the earth, and considering that the strength of hills is his?

—History of the Waldenses.

## BE NOT FRETFUL.

BY D. P. SAYLOR.

Fret not thyself because of evil doers, but trust in the Lord, and do good, Psalm 55, 1-3.

FRETFUL, the twin sister to discontent, should never find a place in the mind of any one; and certainly not in the mind of a Christian, a child of God. Webster defines the word, "peevish; ill-humored; irritable; waspish; capricious; petulant; splenetic; spleeny; passionate; angry;" and says, "These words all indicate an unamiable working and expression of temper." While the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against these there is no law. So fret not thyself for anything. In the first eight verses of this Psalm fretting is three times forbidden.

1. "Fret not thyself because of evil doers."
2. "Fret not thyself because of him who prospereth in his way, and"
3. "Fret not thyself in any wise to do evil." Why not fret about evil doers &c. Because they shall soon be cut down like the grass, and wither as the green herb. For evil doers shall be cut off. For yet a little while, and the wicked shall not be; yea, thou shalt diligently consider his place, and it shall not be." But the meek shall inherit the earth; and shall delight themselves in the abundance of peace." Surely then there is no need to fret or chafe about these; for the Lord will dispose of all according to righteousness.

But "Trust in the Lord, and do good;

and he shall give thee the desire of thine heart. Commit thy way unto the Lord; trust also in him; and he shall bring it to pass. And he shall bring forth thy righteousness as the light, and thy judgment as the noonday." Rest in the Lord, and wait patiently for him. Cease from anger, and forsake wrath."

To trust in the Lord, and do good implies that we do our duty, and God will bless us in the deed, for such shall dwell in the land and be blessed. A few thoughts in this connection were suggested to my mind a short time ago while traveling on the rail-road. A lady passenger, calling herself a *mother in Israel* was soliciting contributions for some religious purposes; she appeared *fussy, fretful*, and evidently *fanatical*, engaging with one of our elders in conversation on the subject of religion. A few well directed questions by our brother so disconcerted her that she lost sight of herself and the mission on which she professed to be sent. But in all things she would put her trust in God. When the train arrived at the junction the officers of the train called out several times as they always do, "Frederick and Hanover Junction, passengers to the repeat change cars." But our *mother in Israel* with her trust in God sat unconcernedly quiet. When the train arrived at Hannitsburg Junction the usual call was announced. Our *mother in Israel* now enquired how far to the Frederick Junction that her mission called her to that city, but on being informed that she was six miles past that point, became very fretful. The conductor informed her the only thing she could do was to stop off and wait six hours for the next eastward train, and return. Then I must pay again she exclaimed, *but I put my trust in God*. Madam, said the conductor; he is the one in whom we should all trust, and look to for our help. But with all your trust in God, if you don't do your duty you will never get off at your rail-road station or crossing when traveling by rail. How true! Trust in God, but do your duty, and all will be well, and fret not yourself of that over which you have no control.

God sent his Son into the world to deliver to man the means of salvation, yet if man fails to perform his part in the work he will not be saved, though he says he trusts in God for his salvation. The train officers did their whole duty when they called out the name of the road they were crossing, invited passengers to change cars. But our *fretful mother in Israel* not doing her part, with all her trust in God was swiftly carried beyond. So more not doing there duty in the work of salvation, though they say they trust in God, and live in an era of grace, will be ruined in the end.

Not only do these *fussy, fretful* people find fault with God's plan of salvation; but every other thing is, or gets wrong with them. No one can help to hinder that very independent thing, the weather. We all know that it will ruin or shine, be hot or cold just as God wills it; yet I have known people foolish enough to make themselves quite miserable about it. It was either never going to rain again, or it would rain forever. The wind either blew too strongly, or they were suffocating for a breath of air. Their time being taken up in complaints about things they could no more alter or change than they could alter or change the earth's orbit. Others I have known completely overcome by dust, flies, mosquitoes, and such like things.

Such things are troublesome and annoying to be sure, but can we avoid them by *fussing, fretting* and *fuming*? Mosquito bites are bad, but a *fussing, fretful* disposition is a thousand times worse. Let the flies buzz, and the mosquitoes bite,

it is their nature to do so; but keep yourself calm, sweet and tranquil. You can scarcely understand how much sweet and wholesome wisdom lies in simply making the best of things. If we will try to get circumstances suit themselves to us, we will be as it were, continually running our heads against a stone wall. The wall will not be hurt by us, nor go out of our way; but how very easy we can go around it and leave it just as it is.

I somewhere read of a philosopher who was very poor, he had everything stripped away from him but a miserable striped, one wretched blanket. The weather became intensely cold and to prevent freezing to death he wrapped himself completely in the blanket; and cut holes for his eyes, nose and mouth. Here he said, he not only existed, but was very happy. Perhaps you have heard the story of the two little street beggars, who, one very cold night crept under an old door. Instead of lamenting their misery, one says to the other: "Ah, Pete, what do you suppose the folks do who haint got any door?" Such examples of cheerfulness under great evils, should help us to meet the little evils of life in the right spirit. Then fret not thyself. Trust in God and do your duty in obeying the truth through the Spirit, and all will be with you, Amen.

## A CURIOSITY.

IN an old fashioned wooden frame, bearing the inscription, "S. Brand, Carver and Gilder, No. 27 High Street, Edinburgh," but exhibiting no other marks by which its age could be decided, was recently found the following document.

Apart from any historic value which may be claimed for it, the description is perfect in its simplicity, and presents the picture which is painted by our imaginations, of what might have been the aspect of Jesus of Nazareth to the eyes of the generation that beheld him walking in their midst.

The epistle is said to have been taken by Napoleon I. from the public records of the city of Rome.

## LETTER OF PUBLIUS LENTULUS TO THE SENATE OF ROME, CONCERNING JESUS CHRIST.

It being the usual custom of Roman Governors to advertise the Senate and People of such material things as happened in their Provinces; in the days of the Emperor Tiberius Caesar, Publius Lentulus President of Judea, wrote the following Epistle to the Senate, concerning our Savior:

"There appeared in these our days, a Man of great virtue, named JESUS CHRIST, who is yet living amongst us, and of the People is accepted for a Prophet, but his own disciples call him THE SON OF GOD—He raiseth the dead, and cureth all manner of diseases—A man of stature somewhat tall and comely, with a very reverend countenance, such as the beholders may both love and fear—His hair of the color of a chestnut full ripe, and plain to his ears, but thence downwards it is more orient, curling and waving about his shoulders—In the midst of his head is a seam, or partition of his hair, after the manner of the Nazirites—His forehead plain and very delicate—His face without spot or wrinkle, beautified with a lovely red—His nose and mouth so formed as nothing can be reprehended His beard thickish, in color like the hair of his head, not very long, but forked—His look innocent and mature—His eyes grey, clear and quick—In reproving he is terrible—In admonishing, courteous and fair-spoken—Plen-ant in conversation, mix-

ed with gravity—It cannot be remembered that any have seen him laugh—But many have seen him weep—In proportion of body most excellent—His hands and arms delectable to behold—In speaking, very temperate, modest, and wise—A man for his singular beauty, surpassing the Children of Men.—Sd.

## THE LOST BOY.

ON the 4th. and 5th. of October the Brethren of Cedar Co. Iowa, held a Love-feast near Tipton. We were visited by Bro. Enoch Eby and wife, Bro. David Peterbaugh and wife, also Bro. M. M. Eschelman.

On arriving at Tipton on the cars, sister Eby was informed that there was a lost boy sitting there and weeping. The sister consulted him and he informed her that he was hunting his brother, who is a Methodist Preacher and resides in Linn Co., Iowa, but he was directed wrong. He was lost, and not having money enough to take him to his brother sister Eby thought it best to take him to the meeting, where he might get a chance to be taken to his brother in Linn Co.

The boy is about fourteen years old, but never heard of the Brethren. When viewing the Brethren's kindness toward him and the love to him and one another, he sat and wept. He said he never before met such loving people.

After meeting it was arranged to take him to the Love-feast in Linn Co. with the hope that he would find his brother. At this Love-feast the "lost boy" on further beholding the love of the brethren and sisters, made application to be received into the church, and he was baptized. The lost was truly found. He has not yet found his brother in the flesh, but he has found Jesus, his "elder brother," and now rejoices in the love of the truth. He says he now feels at home, and wonders why everybody don't join the church of Christ. May God bless and keep him from the snares of the evil one. B. F. MILLER.

Clarence, Iowa.

## Worthy of Imitation.

ELISE Emport, the daughter of a citizen of Paris, was betrothed to a young man, to whom she was to be married in September, 1776. On the evening before the wedding day the bridegroom was at a party, at which the bride was also present. He was very merry, talked a great deal, and in his self-conceited efforts to amuse others around him turned his jokes against religion. His bride affectionately remonstrated with him, but he rejected all her remonstrances with the tone of a man of the world, who will not appear so old-fashioned as to show any respect for God and for religion. The girl was frightened at first, but soon summoning up all her courage she said, decidedly, "From this moment, since I remark that religion is not worthy of your esteem, I can no longer be yours. He who does not love God can not really love his wife;" and to this decision she remained steadfast. In vain did the bridegroom now simulate religious sentiments; she only despised him all the more. In vain did her parents endeavor to patch up the matter. She kept firmly to her determination not to wed a man who mocked at his God and religion; and she won thereby the respect of all truly good people, who felt that she had acted wisely and well.—Paris Magazine.

GOOD COUNSEL.—Never be cast down by trials. If a spider breaks his thread, twenty times will he mend it again. Make up your mind to do a thing, and you will do it.



## The Brethren at Work.

LANARK, ILL.

OCTOBER 23, 1876.

"The Brethren at Work," will be sent post-paid, to any address in the United States or Canada, for \$1.35 per annum. Those sending eight copies will receive an extra copy free of charge. For all over this number the agent will be allowed 15 cents for each additional copy, which amount can be deducted from the money, before sending it to us.

Money orders, Drafts, and Registered Letters may be sent at our risk. They should be made payable to J. H. Moore.

Subscriptions, communications, should be addressed J. H. MOORE, Lanark, Carroll Co., Ill.

We want it distinctly understood that the columns of our paper are not open to advertisements.

A considerable amount of correspondence, as well as other important matter has been crowded out this week. Will appear in next issue.

The address of George Barnhart is changed from Centropolis, Kansas, to Newtonia, Newton Co., Mo.

OUTWARDS, Money list and Gleanings were unavoidably crowded out this week. We will try and find place for them next issue.

The interesting account of "The Lost Boy," as found on first page, was sent us by E. K. Buchly also, but as both accounts are about the same, we publish but one.

The Jerusalem letter was not received in time for this issue, hope to have it ready by next week. We have made arrangements to have letters regularly from Jerusalem.

Those who now subscribe for THE BRETHREN AT WORK for 1877, will receive the paper free to the end of the present year from the time we get their name. Agents will remember this.

In order that THE BRETHREN AT WORK may commence each volume with the beginning of the year, we conclude to commence volume II with the beginning of the next year, then hereafter we will be in line with the year.

Last Saturday one was baptized in the Yellow Creek church, and the next day another made application. On Sunday last, three young sisters were received by baptism into the Shannon church, making in all five young members during the last few weeks.

We call special attention to the notice we give of the map of the Holy Land, near the close of the fourth page. We do not favor the idea of giving premiums in connection with religious papers, but being very anxious to get this map well circulated in the brotherhood, and as there are many who feel themselves too poor to pay for it, we thus give them a chance to pay for one in work by collecting subscribers for our paper. This map retails for \$2.00, but any one who will send us 10 subscribers for 1877 and \$13.50, will receive the map free.

This week we give a short sketch of the origin of the Waldenses, a class of people who doubtless descended from the apostles. It is our impression that, when Paul went from Rome to Spain (Rom. 15: 28), that he passed through the Piedmont valley, where the Waldenses then lived, preached to them, and there built up a church that has since been the admiration of the world. Should we get time after time, we want to give our readers a pretty full account of these people and their mode of worship. We know it would be interesting to you all, because from the first knowledge we have of them, they seem much like the Brethren.

We hoped to be able to give a report of the Stein Fund this week, but as a part of the money is still in the East we cannot make an exact report till that is received. We will arrange to soon

commence printing, and send out the pamphlets as first, the money was raised will pay for them. Some have already been sent out, but we must print more, before filling the contract further. And to those who are inquiring about the Danish Fund, we will state that we have been informed that there will soon be published a full statement of all that has been done.

## WE NEED SOUND DOCTRINE.

THE only objection, that we have yet heard of against our paper is, that it is a little too small. But it should be remembered that our price is also low, and we think corresponds well with the size of the paper, especially so, when it is borne in mind that we insert nearly every item aside from our own business. The paper, however should not be measured by inches, but by the solidity and truthfulness of its content.

Regarding a larger paper we will at this time say this much: if we meet with good success in our publishing business, which we undoubtedly will, and succeed in getting a pretty large circulation, our readers in course of time, may look for the largest paper ever yet published in the brotherhood. But we want a little time to work the matter up. We don't want a larger paper than we can get well filled with good sound reading matter. We would sooner publish a small paper well filled with good wholesome reading, than a large one containing a great deal of bit to go before either the world or the church. Hence we want to enlarge our circulation increases, and in proportion as we may become competent to edit such a paper.

We believe, that with the assistance that we will receive from our Associate Editors and correspondents, we will be able to publish a paper worthy the patronage of every brother and sister in the brotherhood—a paper that is calculated to improve, build up and edify our people generally; a paper that will earnestly labor to keep the church in the old paths in which the apostles and our ancient Brethren trod, and thereby bring the whole brotherhood to a unanimity of sentiment in faith and practice.

We start out fully determined to stand upon the foundation of the apostles and prophets—earnestly contend for the faith once delivered unto the saints; not shrinking to declare the whole counsel of God, and will endeavor to set before the church and the world, clearly and distinctly, all that Christ and the apostles have enjoined upon us. We know, that many timid persons think it unsafe to come out in bold terms, and oppose popular wickedness now found in high places. It is claimed that we must court the favors of those who are gliding along with the popular current of worldly religion.

Let others, of this, think as they may, but as for ourselves we have long been of the impression that a paper that will fearlessly stand up for the truth, the whole truth, and nothing but the truth would be well supported by the brotherhood. The time has come that men will not endure sound doctrine—they are not satisfied with the simple truth as it is in Christ Jesus, and to such a wink is not sufficient, but before them the truth must be boldly and pointedly placed. The gospel must not only be preached but it must be defended with might and power. For the church the time has now fully come that every member should take their firm stand upon the truth and stand firmly to their post.

Every age of the world has had its evils and heinous sins, and the period in which we now live is by no means except. We have our battles to fight—our enemies without and troubles within. Our proneness and continued effort to run after the fashions and vanities of the world, as well as the popular disposition upon the part of the masses to evade the simple commands of the Lord and his apostles, should be met with firmness and be strongly opposed by every disciple of Christ. It is a good thing to leave a church in the world, but when we get the world into the church then things are in a deplorable fix. The space between the church and the world wants to be kept wide that the distinction may be plainly seen by every person who is

acquainted with both. They must not be mixed, but Christianity in all its ancient purity must be kept constantly before the people. For the accomplishment of this object we shall earnestly labor, and trust that while doing so we may have the united prayers and assistance of every person who reads this article.

## PROSPECTUS FOR Vol. II, 1877.

WITH this number we send out our prospectus for the year 1877. It is a little early, but as we desire to get in all the names we can, before commencing the next volume, we thus give our agents and all others interested in our work, ample time to get up pretty good lists and send them in before the beginning of the next year.

Much depends upon our agents in order that we succeed well with our paper, and therefore we hope to see them all at work, working upon good list of subscribers for THE BRETHREN AT WORK. We shall continue to make the paper worthy of the attention of every lover of truth, and if any who desire to act as agents, do not receive a prospectus, they will please drop us a card and we will send an outfit by next mail. And if any receive more than one copy of this issue, they will please hand the extra copies to those who will likely be interested in the paper. We want an agent in every locality to work for us, collecting subscribers. We are not going to beg, but simply place our claims fairly and squarely before you, and then ask you as a favor to the great cause of religion, as a duty we all owe to the interest of truth, the salvation of the world, and the welfare of the church, that you do what you can for our enterprise. Help us to make our paper a successful and an unwavering exponent of Primitive Christianity, defending the ancient order of things as practiced by the apostles, the primitive Christians, and our ancient Brethren. Enable us to find our way into every nook and corner of the land, not of the members only, but every outsider in your community.

Our agents will do well to carry our prospectus with them, and when a proper opportunity presents itself, make the claims of our paper known, read "Our Position," found on the back of the Prospectus to all, and then solicit their subscription.

## BRETHREN IN SWITZERLAND.

EMIERE is now living in the mountains of Switzerland, not far from where the Waldenses used to live, a body of religious people that very much resemble the Brethren. They used to practice true immersion and the New Testament ordinances just as we do, but lately have got to using single immersion and have also dispensed with foot-washing.

There is a brother living near Lena this state, who, when on a visit to Switzerland a few years ago, made it a special business to pay these people a visit, though subject to a great deal of danger from robbers while passing far up into the mountains where the secluded people live. He found them very plain, industrious, moral and religious, and had quite an interview with their bishop; and from what he could gather regarding their history, it would seem that they descend from the old Brethren in Germany.

It seems that when the persecution in Germany arose against Alexander Mack and his brethren, that some of them fled into the mountains of Switzerland for safety, and there, shut out from the busy world, have remained to this day, and now have a considerable number in the community. Their bishop confessed that they had deviated from the old order, and acknowledged that the practice of the Brethren in this country was more in harmony with the Scripture. It however seems strange that the lonely descendants of our ancient Brethren have never been heard of before, and we sometimes conclude that for aught we know, on some other secluded spot of the globe, there may be another band of descendants from the original eight of Germany.

We hope to be able to soon report more of these people, as there is an ef-

fort now being made to reach them with our German paper, and should success crown this movement our readers may look for further information regarding them.

## "FAITH ALONE."

HAVING shown in our last article that we are not justified by faith alone, not by works alone, etc., but by grace, faith, works, the blood of Christ, the name of the Lord Jesus, and by the spirit of our God,—in short, by the Author and the subjects of salvation working together in harmony, we shall proceed to notice (1) by what works we are justified, and (2) why we so earnestly contend for them.

The works by which we are justified are those "which God hath before ordained that we should walk in them" (Eph. 2: 10). Jesus, the author of those works, by faithful and inspired men, has made known, or specified those works. Among these are, (1) Faith, (2) Repentance, (3) Baptism. All these works must be performed by the creature to be saved, and then God has promised (1) To pardon all sins, (2) To lead him into all truth, and (3) To give him eternal life. Faith, repentance and baptism put a man into the kingdom of God.—Faith is not more essential than repentance, nor is repentance more essential than baptism. One thing which God commands men to do, cannot be more essential than another thing, which he commands men to believe and obey.—The God that commands men to believe in his Son, also commands them to be baptized into his name.

Having found and accepted the way into the church of Christ, the child of God goes on to practice all that the Lord Christ enjoins upon us.

The Savior not having caused anything to be written that he did not want written, nor leave anything out of his gospel that he wanted in, there remains no other alternative for sane men and women, but to accept that infallible "word of truth," and steadfastly reject all human plans of salvation.

Going directly into the gospel of Jesus we read, "He that believeth and is baptized shall be saved." We believe this, and straightway are baptized. In doing this, do we do our own work or the work ordained of God? The work ordained of God, without a particle of doubt. Practically, could we believe this and not do it? Not at all!

If some man should proclaim, "Repent and have a little water sprinkled on you," and we would obey it, would we not have done a work set up by man, hence not God's work? Is it not strange that so many are very ready to believe in the work originated by men, and claim those "ordained of God?"

Right in Christ's "word of truth" we read, "ye also ought to wash one another's feet." Well, to do this requires work. Not only external work, but internal work also,—a pulling down of pride, and the despoiling of self-will. Now because Jesus tells us to do this, and we do it, have we done our own work, or the work "ordained of God?" There is only one answer, "God's work." Don't rush along too rapidly, for we are treating on things pertaining to our salvation.

The same kind Jesus says, "take this" (the cup of communion) "and divide it among yourselves." (Luke 22). To take and to divide requires some effort on our part. This effort is called work. Whose work? All answer, "ordained of God." Very good. Now let us look at another kind of work which we also learn from the infallible guide. "Greet one another with an holy kiss" (Rom. 16: 16). No trouble at all to do this when born of God. God tells us to do this; and we do the work by doing it, not by not doing it. No set of men can "Greet one another with an holy kiss" by doing something else. As well try to obey, "wash one another's feet" by handing wood for one another, as to try to obey "Greet one another with a kiss of charity" by not doing it.

To do what Jesus bids,—to be what he wants us to be,—to keep what he gives us,—to ask what we need, is having on

the whole armor of God. Reader, do you wear that armor?

We so earnestly contend for obedience to God,—engaging in the works of the Lord Christ,—because (A) Christ bids us keep (do) his commandments; because (B) in obeying Jesus we have the promise of eternal life; because (C) we want that eternal life; and because (D) there is no promise from God that we shall receive the benefit of Christ's mission upon earth short of doing precisely as he commands.

We reverence any work commanded by our Lord and Master, let it be ever so lowly. To the born of Christ there is unbounded joy in doing anything that Jesus commands. There is a vast difference between a work given us to do, and one that springs from our own breast.—By doing the work assigned us by the Lord Jesus, we shall be justified; but if we proceed to perform a work not mentioned by King Jesus, though in our estimation it may be very good, there is no promise from Jesus that we shall be justified by it. To illustrate, it is considered a "good work" if a man, of his abundance, shall give a few hundred dollars to build a house to worship in. Perhaps it is a "good work," but let us remember that our King has not promised eternal glory to him who does such works alone. If the giver is a man of God, and donates with a pure motive, and says nothing about it, God certainly will reward him; but remember these are the kind of works that Paul has reference to when he says, "Not of works, lest any man should boast."—He don't mean the works ordained of God, and in which we are commanded to walk. No, no! Paul did not pull down the works of Jesus, nor those commanded us by Jesus through Paul. O what pleasure to obey our Lord and Savior! Who can refuse to follow Jesus? To refuse is to be alone; and how sad the thought as well as the fact, to be alone! Alone in our desire to be saved; alone in seeking for glory, oh how sorrowful!

James, who journeyed with Jesus, says, "Even so faith, if it hath not works, is dead, being alone." Here is "faith alone," and brother James plainly tells us it is dead. Being dead, it cannot work life; and not working life, it is of no possible use to a child of God.—Exit faith alone.

## BRETHREN'S HYMN BOOKS.

THE Brethren's New English Hymn Book can now be had at this office, as we have ordered quite a number of them, they will be sold on the following

## TERMS:

1 copy, Turkey Morocco, post paid	\$1.00
Per dozen " " " "	11.00
" " " " " by express	10.00
1 copy, Archesque or sheep, post paid	.75
Per dozen " " " "	8.25
" " " " " by express	7.25

## BAPTIZED AS JESUS WAS.

I once witnessed the baptism of fifteen adults, members of the United Brethren church, who were determined to be baptized in the water. It was in the winter, and very cold. The presiding elder failed to convince them of the uselessness of such an act. Into the water they would go. And so must he. The first one, a brother, being asked by the elder; Brother, what is your mode of baptism? On my knees, three times face forward, was the prompt reply. He was so immersed. The second one, a sister, was asked; Sister, what is your mode of baptism? I want you to baptize me as Jesus was, was her reply.—The assembled witnesses waited anxiously to see what mode that would be. Out anxiety however was speedily relieved by his taking her to a proper depth of water, and having her kneel down, and he immersed her three times face forward.

O God, when will ignorance and prejudice be far removed from the people!—D. P. Saylor.

The Brethren's new meeting house which is now being completed in this place, promises to be quite a convenient place of worship.



# BAPTISM

## Into Each Name of the Trinity.

BY J. W. STEIN.

So then wherever different classes of people, or individuals of different rank and office, as Moses and Aaron (Num. 4: 1), are collectively addressed in one discourse respecting their several peculiar classes, characters or duties, such discourses always involve not one but several, actions and hence favor a plurality of actions in baptism.

Again the following passage has been urged as analogous; "To the acknowledgment of the mystery of God, and of the Father, and of Christ" (Col. 2: 2). Here they maintain that our interpretation of our text would give three mysteries and three acknowledgements. This however is not a parallel text, it has no subject, predicate, nor direct action, and whether God has one or many mysteries pertaining to the one divinity, or one, or more, in each power of the divinity, I do not know. One thing I do know, "The mystery of God, and of the Father and of Christ" involves mysteries to me. There are distinctive peculiarities about the divine nature, which battle all my efforts to comprehend. Hence, to me, every attribute and perfection of the divine intelligence is a mystery, and could I acknowledge all by their distinctive names, it would involve acknowledgements of mysteries in mysteries. If any one can find a parallel to the single action in baptism here I am willing they should have it. Another passage is sometimes brought forth; "I pray God that your whole spirit, soul, and body be preserved blameless, unto the coming of our Lord Jesus Christ" (1 Thess. 5: 23). This is not at all analogous to our text, "Spirit, soul and body," is the compound subject to the passive predicate—"be preserved." How unlike action performed into three distinct names. There is yet one more passage to which I must refer; "Ye also shall continue in the Son and in the Father" (1 John 2: 24). We have already noticed an example of this kind, but as it is urged specially by single immersionists it deserves a passing notice. Our opponents maintain that if the two adverbial elements, "in the Son," and "in the Father" cannot effect the verb "continue" as to express two actions, that the adverbial elements, "in the name of the Father," and "of the Son" and of the Holy Spirit," cannot so modify "baptizing" as to convey three actions. If "shall continue" was active and transitive like "baptizing" and "in" (en) denoted a relation of action like "into" (eis), the argument would be sound. But alas for them "in" only denotes being, and "shall continue" (meneite) or, "will abide" is neither active nor transitive. This merely refers them to their being "in the Son and in the Father" as the fathers were "in the cloud, and in the sea" when "baptized unto Moses," and as Christ will be "in" the three glories when he comes into the world. The fact that christians may abide or continue "in the Son and in the Father," no more proves that they were baptized into each of them by one action, than a man's continuing in two distinct relations, which he sustains to one individual, as cousin and husband, proves that one act introduced him into both. I have only one more case urged as a parallel to our text to notice, and I will be done with these examples. A friend of mine, once opposing my views on this subject, supposed a firm consisting of John and Henry and William Brown, to have a business agent to sell a house for them, and all three wishing to be responsible for the deed, say to him, "Go, sell that house in the name of John Brown, and of Henry Brown, and of William Brown." "Now," he asked, "does he sell it three times, or once?" This if I remember was his Gibraltar. I answered "once." But in the first place this sentence adduced, is not like the commission. It is "in (en) the name" and not "into" (eis). "In" and "into" are not synonymous or equivalent, and "no grammar nor dictionary in the civilized world," as Mr. Campbell would have it, can make them so. Again "name" is idiomatic. "Calling on the name of the

Lord" (1 Kings 18: 24, 2 Kings 5: 11, Ps. 116: 4, 13, 16, Is. 11: 4, Acts 22: 18), is the same as "calling upon the Lord" (1 Kings 18: 36, 37). So that in baptism we are symbolically put into the Father, and into the Son, and into the Holy Spirit. Now if the agent could sell the house into the Messrs. Brown's or into each one of their names, the case would be analogous. But this he cannot do. He is authorized by them to sell it to another party. Yet for the argument, suppose the constructions to be parallel. Let it be further remembered that no legal sale is complete without the payment of the purchase money on one hand and the giving of a deed of conveyance on the other. A man may bargain a sale and you may force him by law to complete it. Again the law may fail to discern an act or design of fraud in every case, but God will not. (The correctness of this position I am willing to submit to the best legal Judicaries in the country, notwithstanding there is a tribunal of moral rectitude higher than they). Now then let us try the case.—Here is an agent who, by virtue of a power of attorney from the three Messrs. Brown's, proposes to sell me a house for so much. I hold the purchase money in my hand. He has the one deed of conveyance to sign and deliver, before it is consummated. Now it will not do for him simply to tell me "I make you a deed in the name of John Brown." But he must actually sign John Brown's name or a legal substitute for it. Then he has performed one action, but is the deed complete and the sale perfected? By no means. If he stops there the whole thing is a failure—an abortion. But he says, "and of Henry Brown." Well he must not just tell me so, but he must do it. Hence he signs Henry Brown's name or a legal substitute. Here then are two actions. Is the one deed complete, the one sale perfected yet? Certainly not. If he stop there I will not have it, the law will not recognize it. It is no sale. But he says "and of William Brown." But he must not merely say so. He must actually sign William Brown's name or a legal substitute.—Here then we have three distinct actions in completing that one deed and perfecting that one sale in the three names. Or if it be insisted that the deed could be executed in the name of Messrs. Brown & Co., I reply, to make the analogy good it would have to be made to appear that baptism could be administered in the name of the Father & Co. But such are not the instructions of our text. In conducting this thought I submit to my friends an unanswered proposition, once made by Bro. R. H. Miller in debate on this point. If they will find just one practical sentence in the English language just like my text, i. e. having the same construction, with the same parts of speech joined together in the same relation, they sustain here, that does not require three actions I will give it up.

(To be continued.)

For The Brethren at Work.

## FEAR.

BY MATTHEW A. MARR.

"And I say unto you, my friends, be not afraid of them that kill the body, and after that have no more that they can do. But I will forewarn you whom you shall fear: Fear him which, after he hath killed, hath power to cast into hell; yea, I say unto you, Fear him." Luke 12: 4, 5.

FEAR is a very painful sensation, an apprehension or dread of some danger whether real or imaginary, is the most torturous sensation that we can possibly conceive. There are different kinds of fear spoken of in the Bible, a worldly fear, or a dread of some temporal evil, and a spiritual fear, or a fear of God.—This latter fear is again subdivided into what may be termed a slavish fear, or as the apostle calls it, a fear that hath torment, being the result of conscious guilt, and the anticipation of punishment, and a filial fear, being the result of conscious acceptance with God, producing in the soul a holy affection for him, a sweet and settled peace, a calm, unshaken trust, and a lively zeal for his blessed cause. It is filial fear which our Savior commands. This fear comprehends perfect love, which John tells us

casteth out that fear (that hath torment, and is the kind of fear our Master would have us get rid of).

A filial, holy fear nerves its possessor for all the duties that may be incumbent upon him, gives him strength whereby he is inclined and enabled to obey all God's commandments, even the most difficult, and to hate and avoid evil.

Temporal or worldly fear, is wholly incompatible with a spiritual or holy state of mind. This fear is a sure exponent of carnality within. The mind that fluctuates with this changing world is not stayed on God. He who watches the markets with intense anxiety, and who is principally interested in their quotations, whose happiness or depression depends upon his worldly success, whose mind is swayed by the financial condition of the country, and who will more freely discuss the political questions of the day, than converse on the subject of religion, gives an infallible proof of his true citizenship, no matter what his profession is.

A nervous or peevish anxiety for the repose of the body, a painful dread of disease or death, a trembling fear of contagion, all give proof of the prevalence of carnality. Of all the evils that we are exposed to in this life, there are none that are so fraught with terror to the unrenewed heart as death. The very thought of death is appalling to such an one. Yet our Savior bids us not fear even this. Truly one from whom even this fear has been extracted, must have passed from death unto life.

And then there are sufferings in this life that are peculiar to the Christian. It is still true, that they who will live gladly in Christ Jesus shall suffer persecution. The fact that we are hated by the world because we are not of the world, is painfully forced upon our attention almost daily in our intercourse with the world. The slights, the insinuations at our so called bigotry, and exclusiveness, the sly thrusts at our plainness and antiquated style of dress, all these things and many more of like nature and intent, deeply wound our sensitiveness, and often call forth the deep drawn sigh or the scalding tear. Yet our Savior would say to us as he did to the church at Smyrna "Fear none of these things." What if we are persecuted, what if we are tried and have tribulations, the promise to us is, if we are faithful we shall have a crown of life. There is nothing that we should fear, in the sense of dread, but sin. It is not sickness, it is not poverty, it is not the loss of friends, not even the loss of reputation that we should fear, for if we are obedient to the commands of Christ, and have made him our portion, nothing can harm us, nay, all things will be made subservient to us. Not they who have constant sunshine, and uninterrupted prosperity, not they whose cheeks are never stained with tears, not they whose path is smooth in life, are the favorites of heaven. The path that leads to glory is a path not strewn with roses, but planted with many thorns; "Through much tribulation we must enter the kingdom of God." Affliction, instead of being an evidence that God hates us, is the strongest earthly evidence that God loves us. Christ, therefore, says to us, "Fear none of those things" that thou shalt suffer, have no dread of them, however appalling they may appear to carnal sense, they are thy richest blessings in disguise. We may meet these sorrows in all their poignancy, we may weep over them, but we may not fear them. "Fear none of these things," the worst of them, the heaviest of them, the most painful and bitter of them. Christ would not have us be unfeeling Stoics, but he will have us be true, courageous Christians, he will have us feel but not fear.

A slavish fear is also inconsistent with the spirit of the gospel. "For," says the apostle, "ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry, Abba Father." And John tells us that, "There is no fear in love; but perfect love casteth out fear; because fear hath torment. He that feareth, is not made perfect in love." The only way that we can manifest our love to God is by obedience to his commands. Slavish or tormenting fear arises

from a conscious sense that we are living in disobedience to those commands, and these fears will continue to haunt us so long as we continue thus disobedient, unless the voice of conscience becomes stilled, and we are left to our own perversity. Perfect love, that love which casteth out fear, arises from perfect obedience, or a perfect yielding up of the mind, a perfect readiness on the part of the individual to obey every command as it is made known to him, no matter what that command may be, no matter how many sacrifices it may cost him.—The least particle of stubbornness on our part, or unwillingness to bend our will to the will of God, will inevitably lead to eternal death. The torment which is now experienced is but the presage of the unutterable agony which awaits the finally disobedient.

Filial fear is wholly in consonance with the law of Christ. It uproots and casts out every other fear, and enthrones itself within the heart. Under its mild and firm scepter, all the faculties of the mind have their full and perfect development, all the passions are kept under proper restraint. The higher and nobler powers bear rule, while the baser are kept under subjection. "Godliness," says the apostle, "is profitable unto all things, having promise of the life that now is, and of that which is to come." And oh the peace, the joy, the comfort of one who is in Christ Jesus. "There is, therefore, now no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the spirit."

For The Brethren at Work.

## RANDOM SKETCHES.

FROM FRANKLIN COUNTY PENN'A.

Love-feast in the Antietam Congregation—An Old Church—The Attendance—The Church and the World—A Pleasant Meeting—In Election—Reflections.

WYOMING, Pa., Oct. 10th, 1876.

ON Tuesday, the 3rd instant, was the occasion of our second Love-feast for the present year, which is regularly held each Autumn at the south end of the congregation, which extends several miles beyond the southern line of Pennsylvania into Washington county, Maryland. The Welty meeting-house is used for this purpose. It is a stone house, well built, and will seat about 400 persons comfortably. A marble slab in one of the gable walls bears the date of its erection—1836. Thus for forty years has the faith of our brethren been held forth in this neighborhood. The house was built by friend John Welty, and by him donated to the church of the Brethren for their exclusive use. He afterward became a member, but has also been laid among them that sleep their last long sleep, and await the resurrection of the just.

Our Love-feast meeting was one that will be long remembered. The weather was cool, the day was bright and lovely. The attendance was not so large as usual on these occasions. One reason was that our farmers were delayed considerably in putting their grain into the ground, on account of the frequent and heavy rains. But I do think our brethren and friends ought to "seek first the Kingdom of God and his righteousness."—These Love-feast days are so full of meaning and interest to our souls that methinks scarcely any reason will justify absence. Dear brethren and sisters we will lose nothing by setting apart this day to the special service of our Lord and Master. We will gain more than one day by it; he will make it up ten-fold. Human calculation cannot estimate the loss we sustain by absenting ourselves from the appointments for worship, from our Council Meetings, and especially these Love-feast occasions.—Here is a point for self-examination.—May the Lord help us to "judge ourselves, that we be not judged" and found wanting.

Another reason for the moderate attendance was that there were other attractions in the community. On our way to the meeting, (which was about 5 miles south of this place), we passed a number of the advance wagons of a "great show" on its way to exhibit at our

town. We thought: another trap set by Satan to catch idle ones, curious ones, or to gratify the "vain imaginations" and the "hurtful lusts" of others. One significant thought occurred to us as we passed on: *The world goes one way and the church goes the other.* We may often be necessitated to meet the world, but the book of the Great Teacher gives us no license to patronize its institutions and vain amusements. The "lust of the eye" is the devil's gate to many a soul. We trust the brethren everywhere stand aloof from these sewers of wickedness, and speak out plainly, by word and deed, that Christians must not countenance such things, for it is written: "Be ye separate—not of the world."

Our meeting was a very profitable one. The preaching was of the old-fashioned kind, which reminds the believer of what Jesus did for us, and how humble and devoted we ought to be to him. The ministering brethren from abroad were brother D. P. Saylor of Monocacy Church, Md.; brother S. Stanny of Iowa; brother Brindle of Va.; and brother Bricker of Broad Fording congregation, this county. These dear brethren labored faithfully, in word and doctrine, to the edification of the church. Very many good things were said which I could desire to note here, but space forbids even a synopsis. I often think it would be beneficial to many if some notes were given—the brief substance of what was said.

The forenoon service was now concluded, and the attendance was increasing. Dinner being over, the brethren from abroad proceeded to hold the election for three deacons as had been previously appointed. This seemed to take considerable time as there was no preaching done before the Examination Service.—On their return to the meeting-house, a hymn was sung.

"Children of the Heavenly King,  
In the light, in the light;  
As we journey let us sing,  
In the light of God," &c.

Brother Saylor proceeded to deliver the charge to deacons, very definitely and in an impressive manner, and then named them in the order of their election,—David Geiser, Daniel B. Mentzer, and Samuel Welty. Bro. Geiser not being present, the others and their wives and Bro. G.'s wife, came forward and were received by the church with the right hand of fellowship and the kiss of charity, in our usual manner. This was done amid much tenderness and fervent expressions of greeting and comfort.—May the Glorious Head of the church abundantly bless them, and keep them in the love of the truth, to fulfill their office—"the care of the church,"—that it may at least be said unto each of them, "Well done! good and faithful servant; thou hast been faithful over a few things, enter thou into the joy of the Lord."

The Examination Service was announced by singing,

"Guide me, O thou great Jehovah,  
Pilgrim through this barren land;  
I am weak but thou art mighty,  
Hold me with thy powerful hand."

The eleventh chapter 1st Corinthians was then read, (as is our custom in all the churches). Bro. Saylor spoke most fully of purity of heart and holiness of life, applying it to our every day life, and how we should examine ourselves in order to approach the Table of the Lord in a manner that will be acceptable unto God; and how we should resolve by the grace of God, to live a more devout and self-denying life in the future.

The evening ordinances of Footwashing, Lord's Supper, and communion were observed in order and with much solemnity. I might add much of interest and profit but must forbear. May the Lord grant mercy, grace and peace to the reader and Brother Minister.

Manuscript sermons are becoming more and more unpopular, and the desirability of a minister is rated according to his ability to preach without manuscript before him. Concerning one of Boston's ablest preachers, *Zion's Herald* says: "He has a noble voice, a fine delivery; if a breath of the Holy Spirit would only blow away his manuscript when he goes into the pulpit, the Church would find one of her noblest sons in him."



## FAMILY CIRCLE.

## WARNING.

Oh ye young, ye gay, ye proud,  
You must die and wear the shroud,  
Time will rob you of your bloom,  
Death will drag you to the tomb,  
Then you will cry and want to be  
Happy in eternity.

Will you go to heaven or hell,  
One you must and there to dwell,  
Christ will come and quickly too,  
I must meet him so must you,  
Then you will cry and want to be  
Happy in eternity.

The white throne will soon appear,  
All the world must then draw near,  
Sinners will be driven down,  
Saints will wear the starry crown,  
Then you will cry and want to be  
Happy in eternity.

## The Soft Thorn.

WILLIAM GRANT lived in the very heart of London, and up to the time when our story commences, he had never really been in the country. William was a boy who would have shuddered at the commission of a serious crime. As to stealing, or down-right lying, or injuring any one in a terrible fit of passion, or any such thing, he would have been perfectly shocked if a person had hinted that he could be guilty of such things. And yet, we grieve to say, William did not shrink from the commission of these sins. His father was a dealer in fruit, and the little boy did not mind eating old bunches of currants and ripe gooseberries, when he was commissioned to buy them out for the day's sale; nor did he think it any particular harm to make excess, although they were not strictly true, nor yet to indulge at times in a murmuring and wayward disposition, although he never broke out into any fits of passion; but in all these were to be found the seeds of greater evil.

His father spoke to William about the different faults he had observed; for he well knew that from little beginnings come great endings; and he determined to watch every opportunity of checking the first beginning of sin in his little son.

But Willie, instead of seeing these faults in their right light, and promising to amend, argued with his parent, and said there was no harm in picking old bunches of fruit, or in making an excess, provided it was not a downright lie; or in muttering when he was told to do something he did not like, provided he did it in the end.

The faults, however, of which we are speaking, continued to grow; and one day, as his father was looking through the glass door which separated his back room from the shop, he was amazed and grieved to see William pulling off some of the grapes from a large hot-house bunch, which at that time sold at the rate of twenty four shillings a pound.

"O dear, O dear," said he, "I feared it would come to this; and I cannot tell where it will end." To make the matter worse, the fruiterer's son, when taxed with having taken the grapes, denied it; and though he was seen to take them, the boy persisted that he had not.

Just at this time the fruiterer had occasion to go some miles into the country, to see one of the market gardeners with whom he dealt. As he was going in his own wagon, and William would be useful to hold the horse, and as the lad looked as though he would be better for a drive, he determined to take him with him.

The horse was accustomed to go pretty fast, so he soon left the smoky town behind, and William found himself in the midst of green hedgerows, such as he had never seen before. The new shoots of the spring were very long, and he was soon out of the wagon to pull some spikes of the grass he admired so much.

"Why here's a funny thing," said the boy, as he jumped into the wagon again. "Look here, father, these branches have quite soft thorns; regular thorns like the rest, as I look goes, but they are as soft as butter;" and he began bending one from side to side with his finger.

"They are soft because they are young," said his father; "but in time they will become as hard as any of the

rest. Even now they have the same shape as the others, and are quite as sharp, only not being stiff and strong, they cannot prick."

Time passed on, and when autumn had come, it so happened that the fruiterer had to pass the very same way again, and William, as before, was in the wagon. The hedges were still beautiful, for they were now braving for the winter; and large bunches of red berries were scattered plentifully on the branches, and they attracted the attention of the boy as they did before.

The fruiterer had this time but few minutes to spare, as he had to be back to his business at an early hour; he stopped, however, for a moment, to allow his son to jump out and pull some of the berries, for which he had expressed a wish.

"But mind the thorns, my boy," said he; they are not so soft now as when we came this way in the spring."

But William paid no heed; he made a grasp at a large bunch, and although he succeeded in bringing them off, he scratched his hand dreadfully. Nor did the boy's troubles end there. One of the thorns that stuck in his fingers could not be taken out; in vain did he work at it himself with a needle; in vain did his mother and the servant-maid do all they could; the thorn remained where it was. At last William Grant's hand began to swell; the part where the thorn was, began to show signs of festering; and although he felt well that the doctor was sent for. Even he found some difficulty in extricating the cause of all this trouble; he had to paralyze the boy's hand for several days, and finally to use an instrument, which put him to no little pain.

All this brought William Grant very low; and his illness had the good effect of making him very meek and willing to listen to instruction. He was no longer inclined to argue with his father, but agreed entirely with what he said, and promised to amend, with the grace of God, in those points in which he had been so seriously at fault.

One day, as his father sat by William's bedside, he reminded him of the thorns that were at first soft, and yet perfect, and shaped to a point; but in time they became hard, and how much they could hurt he had just had experience; and but for the cure he had received, the consequence might have been fatal. This he told his son was the beginning of sin, having passed from currants to grapes (and he did not now deny he took them); he might have gone on to money, and finally become a confirmed thief. Sin in the beginning is small, and seemingly may harm no one; but it is still sin; and give it time, it will grow and harden until it will do fearful hurt.

## CORRESPONDENCE.

From R. H. Miller.

OCTOBER 1st, 1876.

BRO. MOORE:—It may be interesting to your readers to know the committee appointed by the Annual Meeting for Stark county Ohio;—J. P. Ebersole, Daniel Brower, and myself, met with the church on the 15th of September, and heard the statement and testimony of a difficult case, which constituted their main trouble. After having it in full, we made a decision on several points in their difficulty, and when we read our decision to the church we gave the reasons for the decisions we had made on each point, and the decision was accepted unanimously by the church, which we feel is evidence that the trouble is settled so far as it can be done by the church. Though some of the brethren may have different views on the matter, we believe they all feel that the trouble is so settled that it is the duty of all to submit. And we believe if committees would take a good deal of pains to give the reasons for the decisions they make, and explain the matter of trouble and its remedy to the church, it would have a good influence in giving satisfaction, and making a permanent settlement of the difficulty. The work of a committee called by a church, is very important, and it may, by an explanation of the rules of the church and order of the

brotherhood, do the church a great deal of good.

After the work of the committee was over, we visited some adjoining churches before our return home. We found a number of new and pleasant acquaintances among the brethren, and heard quite a number speaking favorably of THE BRETHREN AT WORK and seemed disposed to give it a good circulation. And we believe the editors will labor hard to make it meet the expectations of its friends, in being a firm and solid exponent of primitive Christianity as taught in our brotherhood.

R. H. MILLER.

Lafayette, Ind.

## FROM NEW JERSEY.

CHOTOS, Hunterton Co., N. J.,  
Oct. 13th, 1876.

DEAR BRETHREN: *Editor of "THE BRETHREN AT WORK"*—We had one addition to this arm of the church, Sept. 2d; an aged lady about 70 years old, an invalid who had to be carried into the water on a chair. Fears were entertained that she would not be able to have this solemn and impressive ordinance performed, but she passed through the ordinance as only a soldier of Jesus can; and remarked the next day, that "she felt so much better."

On the 22d of September, according to previous arrangements, Bro. S. H. Bashor came here and held a series of meetings; preaching in all ten discourses at this place. On the 1st of Oct. he took the parting hand with this congregation, and commenced a series of meetings at what is known to the brotherhood as the Amwell Church, near Sergeantville, this county. Here he delivered eleven old-fashioned gospel sermons. We see no immediate success. We trust that he has cast bread upon the waters that will return in many days to come. We feel that the church here has been revived and built up in the faith that was once delivered to the saints. From here we understand that Bro. Bashor went to Pottstown, Pa., to hold a series of meetings; may God bless his labors; may he be an instrument in the hands of our Heavenly Father of doing much good in the name of the Holy Child Jesus.

Fraternally,  
AMOS S. CHAMBERLIN.

## FROM DENMARK.

## THE LORD'S HAND.

NOT long since, Emperor William of Germany, proposed to visit Leipsic, and great arrangements were made to receive him. Two monuments had been erected, representing the Genius of War and the Genius of Peace. Above the one for peace, in flaming letters, was the Emperor's telegram which he sent home after the victory of Sedan, viz: "What a change by the Providence of God!"

While all was excitement, and just as the workmen were engaged in illuminating the inscription, so as to make it visible to every eye, a terrible whirlwind was seen approaching. The workmen had scarcely time to seek shelter when the mighty wind struck the Genius of Peace and whirled it to the ground, breaking it into fragments, leaving only the flaming inscription, "What a change by the Providence of God!"

So God shows himself, and warns the people of his wrath to come; but they understand it not. Their idol was thrust down by nature's whirlwind. But who made nature, and who is able to control it? God alone! Who can break down idols by hurricanes and thunders, whether erected by kings or peasants? God only! He can overthrow the wicked deeds, whether done by his children or his enemies.

How soon can it be fulfilled what the prophet says: "Proclaim ye this among the Gentiles; prepare war, wake up the mighty men, let all the men of war draw near; let them come up; beat your ploughshares into swords, and your pruninghooks into spears" (Isa. 2: 2).

Every preparation is made to kill, to destroy each other. To shed blood seems to be the desire of the weak and the strong alike. O that the Lord may stay the dreadful work!

When the mighty conflict between nations shall wage fearfully, what figure

will the church make? What will become of church property, gathered in peaceful years, by hard work, when every true follower of Jesus, on account of the peace and non-resistance doctrine of their Savior, will be counted an enemy? As Christ has warned us, as the good book tells of cruel wars to come, let us heed the warning in the overthrow of the present idol of a mighty king, and then soberly reflect upon our own standing. The heart should be prepared to answer the query, "What shall I do when my Lord allows my peace and my estate to be taken away?" Jesus has shown us the privilege of making friends with unrighteous mammon, that when we fall here we may be received yonder, and still hear his voice, "I was an hungry, thirsty, sick and imprisoned, and ye helped me." "Blessed are they that do his commandments, that they may have a right to the tree of life and enter in through the gate into the city."

CHRISTIAN HOME.

## FROM IOWA.

WATERLOO, Iowa, Oct. 19th, 1876.

GREETING the beloved brethren and sisters to whom this may come. Your correspondent, with Bro. Peter Fanny and M. Sisler, were appointed a committee, by our late A. M., to visit the church at English River, Keokuk county, Iowa. On August 30th, I, in company with Bro. J. A. Murray and S. M. Miller, left home, and on Sept. 1st met with the Bro. at Dresden (Deep River church) Poweshiek county, Iowa. Had a communion meeting same day, and preaching at the same place, twice a day, for the next two days. The church at Deep River is just newly organized; they have built a very neat meeting-house during the summer. The church at this place appears to be in a prosperous condition. Their ministers are Bro. Wm. Palmer, J. Funk and Hopwood. At this place we met with Bro. M. Sisler, of Dallas county, and with a number of Bro. from other parts of the state. The audience was large and very attentive, and I trust good has been done in the cause of the Master.

On Monday morning, Sept. 4th, we proceeded on our journey to Keokuk Co. Arrived with the Bro. at English River same afternoon, had preaching in the evening in their meeting-house. A large audience had met to hear the word preached. On the morning of the 5th we met with the Bro. and Sisters in council; and after devotional exercises the committee organized by appointing a foreman, and Bro. Murray and Miller, as clerks. We then proceeded to investigate matters, and after seriously, ardently and prayerfully laboring for two days and a half, we closed our labors, and reported to the church. The members appeared satisfied, and approved of the decision.

May love, peace and union abound with our dear Bro. and Sisters at English River. Will the dear members of this place, accept of our thanks, for the kind reception and brotherly kindness manifested toward us whilst we were with them? May God abundantly bless them. Arrived safe at home Sept. 12th, meeting our families all well, thank God for his Fatherly care and protection.

E. K. BURENLEY.

## FROM MISSOURI.

DEAR BRETHREN:—I have just returned from a trip of fifty miles by land, to a Love-feast in Carroll county, Mo. At this place the brethren had heard nothing of the godly enterprise—the Gospel Tract Association, nor of THE BRETHREN AT WORK which you are said to be about to publish weekly. Having received no specimens copies nor prospectus, I could do nothing more than speak a good word for the Tract Association, which I did in every house I entered in all my travels. At the meeting I took occasion to gather all the brethren together, who were there from the various churches, and gave a sort of a private lecture in behalf of the Association. And I believe it will find general favor among the brethren in the West. I succeeded in getting the promise of brother ———, of Carroll county congregation, to become a worker for you.

My next effort in your behalf will be, the Lord willing, in ten days in Ray county. I hope to have books and tracts from you by that time. Then later, I expect to travel West through Clinton, Andrew and Holt counties, and if spared so to do, you may consider me a brother at work. These travels will be by land, and an excellent opportunity to work. I claim wherever I go, that you brethren have struck upon the right thing, that the church has long suffered for the want of; and I am determined to try and see what one, without capital, can do for the enterprise.

Mirabile, Mo.

## From Pennsylvania.

I RECEIVED the envelopes yesterday. You should keep these printed envelopes advertised in the paper—they will help the circulation of the paper. I will use them when writing to my correspondents.

I think you can expect a good list from here next year. I hear the brethren say that they want the paper if it advocates the doctrine and self-denying principle of the Brethren. Bro. M., you are on the right track; keep it always. Every paper I get pleases me more. Try to keep the world out of it.

D. B. MESSING.

These envelopes referred to by Bro. Messing are printed especially for the use of our brethren and sisters. They are neatly put up, containing an advertisement of our paper, and also a summary of our position, as a religious body, neatly printed on the back of them. Circulate the truth and do good by using them. Price 15cts. per package—25 in a package—or 50cts. per hundred.

## THE HOLY LAND.

THIS is the name of a beautiful lithographic map, giving a complete Bird's Eye view of the Holy Land, and enables the observer at a glance to behold all the cities, towns, rivers, brooks, lakes, valleys and mountains. In short, it is a perfect picture of the whole country from Damascus to the desert of Gaza. It is the most complete thing of the kind we ever saw. By a few hours careful study, the different places mentioned in the Bible about Palestine, may be firmly fixed in the mind, making the reader familiar with the location of these different places as the country in which he lives; thus aiding him in understanding the Bible. Those who think there was not water enough in Palestine to immerse people should carefully study this map.

The map is printed in beautiful colors, suspended on rollers ready for hanging; is 23 by 35 inches in size, and will be sent post paid for \$2.00. Or, to any one sending us ten subscribers for 1877 and \$13.50, we will send one of these maps free. This is certainly a good offer.

## The Brethren at Work.

## A RELIGIOUS WEEKLY.

EDITED AND PUBLISHED BY  
J. H. MOORE, J. T. MEYERS, M. M. Eshelman;  
ASSISTED BY  
R. H. MILLER, J. W. STEIN, DANIEL VANIMAN, D. B. MESSING, and MATTIE A. LEAR.

THE BRETHREN AT WORK, is an uncompromising advocate of Primitive Christianity in all its ancient purity.

It recognizes the New Testament as the only infallible rule of faith and practice.

It maintains that Faith, Repentance and Baptism are for the remission of sins.

That Trine Immersion or dipping the candidate three times free-forward is Christian Baptism.

That Feet-Washing, as taught in John 13, is a divine command to be observed in the church.

That the Lord's Supper is a full meal, and in connection with the Communion, should be taken in the evening, or after the close of the day.

That the Salvation of the Holy Kiss, or Kiss of Charity is binding upon the followers of Christ.

That War and Rebellion are contrary to the spirit and self-denying principles of the religion of Jesus Christ.

That a Non-Uniformity to the world in dress, customs, daily walk, and conversation are essential to true holiness and Christian purity.

It also advocates the Scriptural duty of visiting the sick with oil in the name of the Lord.

In short it is a vindicator of all that Christ and the Apostles have enjoined upon us, and aims, amid the conflicting theories and discords of modern Christianity, to point out grandly that all must come to be indubitably established.

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J. H. MOORE, Lamark, Carroll Co., Mo.



# THE BRETHREN AT WORK.

"Behold I bring you glad Tidings of great Joy, which shall be unto all People."—LUKE 2, 10.

Vol. I. Lanark, Ill., November 4, 1876. No. 7.

## The Brethren at Work.

EDITED AND PUBLISHED WEEKLY,  
—BY—

J. H. Moore, J. T. Meyers, M. M. Eshelman.

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For The Brethren at Work.

### WEARY.

BY MARY A. GRATER.

I'm weary of the pleasures here,  
And vanities so fair;  
I long to see my Savior dear,  
And all his glories share.

I'm weary of all toils and cares,  
And trials on the way;  
When Satan tries, with charming snares,  
To lure my soul away.

I'm weary of each idle word,  
My life is vain to me;  
Oh! sinful thoughts that grieve my Lord,  
And make my soul so dreary.

Dear Savior hear my soul at last,  
To thee beyond the skies—  
Oh! there may I forget the past,  
In that fair Paradise.

Oh! for a meek and lowly heart,  
That I may humbly do my part,  
And always ready to obey  
My Lord in all I do or say.

Oh! give me wisdom from above,  
That I may know a Savior's love,  
For I am poor and weak and frail,  
But Jesus' mercy cannot fail.

Oh! give me thoughts all pure and free;  
So pure that thou may'st dwell in me,  
For oft my mind is led away,  
With impure thoughts that lead astray.

Oh! not for honor, wealth or fame!  
The world bestows upon a name,  
But humble, meek and low in mind;  
Dear Savior like thee, always kind.

Come Holy Spirit from above,  
Come fill my heart with thy sweet love;  
Oh! make me humble, pure within,  
And meek and lowly, free from sin.

For The Brethren at Work.

### FUNDAMENTAL PRINCIPLES.

BY DANIEL VANIMAN.

#### NUMBER II.

NOTWITHSTANDING every thing seemed to be against it. Every known religion was against it. Popular opinion was against it. Every earthly interest of their own was against it. And yet they stood up boldly and proclaimed Jesus risen from the dead, and three thousand were made to confess him by the power of the first sermon. From there they went on preaching Christ risen from the dead as the great fundamental truth upon which all their hopes rested, and could neither be persuaded nor driven to give it up.

Though beaten, and imprisoned, they were not discouraged, but zealously pushed this great and fundamental truth on, and on, through every opposition. Continued giving the highest testimony by the purity of their lives that it is possible for men to give, until finally they sealed their testimony with their own blood, having given up home and friends and even their own lives. It follows then,

that they were sincere and honest men, and their faculties were such that they could not have mistaken things, therefore their testimony stands—Christ is risen from the dead. He is divine. All he ever said is true. All he ever promised will follow. He became the sure foundation upon which the whole structure of the Christian religion is built. It only remains now for us fully to trust him. Implicitly obey him and zealously work for him. Building up the truth that error may come down and all nations be blessed by him.

### THE TOMB OF POLYCARP!

HOW that rude sepulchral monument carries one back into the misty past! Look out over the sea to the lonely seclusion of Patmos. The seven churches pass in review, as John in ecstatic vision looks behind the lifted veil. Then a little way across the sea was Smyrna. He had often been there in blessed spiritual communion with the disciples, and Polycarp, his bosom friend, converted by his instrumentality, is now the angel or pastor of the church. And the voice said "To the angel of the church in Smyrna write." "I know thy works, and tribulation, and poverty (but thou art rich)." Heaven estimates not wealth by earthly balances. \* \* \* "Fear none of those things that shall come upon thee. \* \* \* Be thou faithful unto death, and I will give thee a crown of life." Did John realize how soon the trial was to come? Soon a violent persecution broke out against the Christians. An outcry was raised against the venerable Polycarp, and he secreted himself from those that sought his life. Some of the prominent members of his church were arrested, and were about to be put to torture to force them to reveal his hiding-place. The old man could not endure to see them suffer for his sake. He came forth and voluntarily gave himself up, saying: "The Lord's will be done." He was arraigned before the Roman proconsul. Being urged to curse Christ, he replied: "Eighty and six years have I served him, and he has done me nothing but good, and how can I curse my Lord and my Savior? If you would know what I am, I tell you frankly, I am a Christian." The proconsul threatened him with the wild beasts. "Bring them forth" was the undaunted answer. They threatened him with the fire. He reminded them of the eternal fires that awaited the ungodly. His firmness provoked the fury of the populace, and they clamored for his death. They kindled the fires about him, and he expired at the stake, over a hundred years old, praising his Savior amid the flames. He had obeyed to the letter the exhortation, he was faithful unto death; and now here we stand by his tomb, where they buried all that was left, when his enemies and the fires had done with him. Near eighteen hundred years have passed away. What a change time has wrought. The altars, temples and gods of pagan Greece and Rome have passed away, their religion has perished from the earth. The memory of Polycarp lives, and the praises of that Savior he was exalted to blaspheme are sung by thousands around his tomb, while he himself, with the multitude around the throne, wears the crown of life.

For The Brethren at Work.

### The Bible And Inspiration.

#### NUMBER V.

IT is evident from the facts stated in our last article, that persons of a vile character may be supernaturally inspired to act in a sphere very inconsistent to the operations of the Holy Spirit. The characters to whom our Savior refers in

the seventh of Matt. 22: 23, are of this kind. They claimed to have cast out devils and done many wonderful works, and no doubt they did. But they did it under a spirit of delusion. If inspiration implies a supernatural influence, which we have endeavored to prove from the Greek word *theopneustos* that it does, it then follows that there is such a thing as being under the inspiration of the devil. This kind of inspiration, however, is termed diabolical inspiration, but the fact is nevertheless true, that it is an inspiration. The Apostle says, "All scripture is given by inspiration of God." Here the inspirer is designated. A conscious extra-mundane. Something is here recognized, not as coming from the Devil, but from God. Thus the apostle Paul tells us that he received his knowledge of the gospel, not from man, but by revelation of Jesus Christ. Right here another important idea is to be observed, i. e. the difference between revelation and inspiration. Just as inspiration and spiritual illumination differ from each other, in both design and effect, so in like manner does revelation differ in its design and effect. The object of revelation is to impart knowledge; the object of divine inspiration is to render infallible, and the object of spiritual illumination is to render or make holy; consequently, three things are implied in the scriptures: First, a revelation from God; Secondly, inasmuch as this revelation was given to a select few, it therefore follows, that these select few had to be inspired by the Holy Spirit so as to render them infallible in that which they both saw and heard; Thirdly, because this revelation was for the good of all men, therefore, all men as a matter of course, are to be regarded as the subjects of spiritual illumination. That which is revelation in itself is not inspiration, neither is inspiration in itself spiritual illumination. The evangelist, Luke, does not attribute his knowledge of the Savior to a special revelation as Paul does, because Luke himself declares to have received his knowledge of Christ to a very great extent from those who were eye witnesses of the things concerning the Messiah, Luke 1: 2.

Paul was not chosen to the apostleship until after Christ's resurrection and ascension into heaven, and hence it was necessary that the facts concerning Christ and the gospel should be revealed unto him by a special and extraordinary revelation. It is evident also that the apostle Paul was about the only one who needed a full and complete revelation of the things he was to teach to both Jews and Gentiles concerning Christ.

The prophets received, principally, all their knowledge of the Messiah, and the condition of the Jews, through beatific vision and revelations. With the apostles it was not so. They could testify to the facts concerning Christ by saying, "We have been eye witnesses." When a person knows a thing to be so there is no need of a revelation. Paul, not knowing whether the things concerning Christ were so, required a revelation to teach him that they were so.

J. T. MEYERS.

For The Brethren at Work.

### PURE AND UNDEFILED RELIGION.

BY A. SMUTZ.

JAMES 1: 26, 27; These verses speak of two kinds of religion. The one he terms "vain" and the other "pure and undefiled." The true definition of the word "religion," according to the German, is God service; (Ein reiner und unbescholtener Gottesdienst), and in order to serve God, we must obey his word by

keeping his commandments. People sometimes talk of "getting religion." Now there is no such thing as getting religion, but doing it—doing service to God—for that is what genuine religion consists of. The revelator says, "Blessed are they that do his commandments, that they may have a right to the tree of life, and may enter in through the gates into the city." The city spoken of here is a glorious city, and we are told that "there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb's book of life."

Dear reader, let us, with an eye of faith, look beyond this vale and behold the glorious mansions that are in reservation for the people of God. Paul says, "Eye hath not seen nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him." He says, "for them that love him;" now, if we love him we will also serve him, and by serving him we prove our religion to be pure. "Love" has that effect to lead us to obedience, and what is love? Christ says, "Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends if ye do whatsoever I command you."—Again, "He that hath my commandments and keepeth them, he it is that loveth me." Brethren, people do not believe so much in works; if the heart, say they, is right, and we have the spirit of God, we will not be lost. Very true, but my dear friends, how can we know that our hearts are right, so long as we are not willing to obey God's word?

We must believe and obey God's word, not a portion of it, but entire. John says, "If any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life and out of the holy city, and from the things which are written in the book." We must be governed by what God says to us in his word, and not by what the feelings that our hearts may dictate to us; for our hearts are too apt to deceive us. Jeremiah says, "The heart is deceitful above all things and desperately wicked." Again we are told that "he that trusteth in his heart is a fool." So, you see, it will not do to trust in our hearts, so long as they are not in union with God's word. We cannot know that we have God's spirit so long as we are not willing to obey him in all his requirements. Christ says, "God is a spirit, and they that worship him must worship him in spirit and in truth."—They and spirit are so closely connected that they cannot be separated one from the other. The comforter, the Holy Spirit we are told, will lead us into all truth, and bring all things to our remembrance whatsoever he has said to us—From this we have sufficient proof to convince us that as long as we are unwilling to receive the teachings of the truth as we have it in the word, we are not led and governed by the spirit—Christ says, "The words I speak unto you, they are spirit and they are life."—Now, in order that our religion be pure, and that it does not become defiled, we must watch continually, that we enter not into temptation, and thus be led away from the simple teachings and requirements of God's order. For this reason Christ says, "watch and pray that ye enter not into temptation."

We have an adversary, the devil, and we are commanded to resist him, and to "watch" him; and while we are watching we should pray—pray God for assistance,—strength, and that we might in all our doings be guided by the Holy Spirit. The Savior says, "Ask and ye shall receive." But, says one, I believe

in prayer, faith and a holiness of heart, but this doctrine of works that ye speak of, I cannot believe. Well, let us hear James on the subject of faith and works. He says, "For as the body without the spirit is dead, so faith without works is dead also." Again he says, "Be ye doers of the word." This should be sufficient to convince us that pure and undefiled religion consists of faith and obedience—doing, as well as believing God's will. There is but one way to heaven; and that way is by, and through Christ, for says he, "I am the way," (not ways), "the truth and the life, and no man cometh to the Father but by me." This one way to heaven is plainly recorded in the gospel. Christ says, "The way is narrow, and few there be that find it;" yet it can be found, for the prophet says, that it is so plain that a way-faring man, though a fool, may not err therein.

But we must first get on the way before we are way-faring men therein, and receive the benefit thereof. We all love to have friends. A friend will come to our aid when we are in distress. The time when we shall need a friend the most is when we come to die. The Savior has promised to be with his followers to the end. Those who endure to the end—having professed and lived up the religion that is "pure and undefiled,"—will have Jesus, their best friend, to lean upon. A good friend will inform us when he is aware we are about to meet with a loss in worldly matters, how much more will a true friend inform us when he knows that we are about to lose an interest in the future world! It is sometimes said it is no one's business what I do; it is my own business, and the preachers had as well mind their's.—This is very wrong. It is the preachers' business to tell us what is right and what is wrong. Let us see; Paul to Timothy says, "Preach the word, be instant in season, and out of season, reprove, rebuke, exhort with all long suffering and doctrine." This is sufficient. Those who are sincere in telling us of our faults, and thus correct us, are our friends.

(To be Continued.)

### THE WALDENSES.—THE MINISTRY.

AMONG the ancient documents of the Waldenses, is one dating as far back as A. D. 1120, called "The Ancient Discipline of the Evangelical Churches in the Valleys of Piedmont." In this document, are two articles relating to the ministry. The education of ministers is described as consisting mainly in committing to memory a large part of the scriptures. They "get by heart all the chapters of St. Matthew and St. John, with all the Epistles called canonical, and a good part of the writings of Solomon, David and the Prophets."—They are represented as asking a call from the people, and being ordained by the imposition of hands. They are under the inspection of one another, and are provided with food and clothing by the persons whom they teach. Ministers committing gross sins are to be deposed. The church has a right to choose its own leaders. The pastors are to assemble statedly in general council or synod.—But not a word is said of prelatical bishops, nor of superior and inferior orders in the ministry. They had no such distinctions among them, at the time when they first became known to the reformers, nor have they had any since; and they have uniformly maintained, as they maintain now, that from time immemorial they have had but the one order of ministers, the barbas, or pastors of individual congregations, with elders and deacons in each congregation.—History of the Waldenses.



## The Brethren at Work.

The Brethren at Work, will be sent post-paid, to any address in the United States or Canada, for \$1.55 per annum. Those sending eight names and \$10.85, will receive an extra copy free of charge. For all over this number the agent will be allowed 15 cents for each additional name, which amount can be deducted from the money, before sending it to us.

Money Orders, Drafts, and Registered Letters may be sent at our risk. They should be made payable to J. H. Moore.

Subscriptions, communications, etc., should be addressed to: J. H. MOORE,  
Lanark, Carroll Co., Ill.

LANARK, ILL., NOVEMBER 4, 1876.

HEREAFTER we will endeavor to mail our paper one day sooner, so that most of our subscribers may receive it the same week it is published.

WE regret that our article from Jerusalem did not reach us in time to appear in this issue. It is now in the office, and will appear next week. It will be found quite interesting.

WE have on hand an article by one who signs himself E. L. L., and the article might be published, if the writer had not withheld his name. We want the name of each writer, before we can consent to publish their articles.

BRETHREN Henry Martin and Edmund Forney who have been preaching in Wisconsin, have returned; and report that three were baptized during their visit. The numbers there are said to be very much scattered, and stand greatly in need of a preacher.

A CARD received from Bro. Daniel Miller, dated Marshall Co., Ill., October 26th, informs us that the Central Illinois mission is a success. He and Bro. Martin Meyers are laboring there at present, and have prospects of accomplishing much good.

WE conclude not to report through the paper, money paid us here in the office. We think it unnecessary. But when money reaches us through the mails, or is sent by a second party, or handed to us when away from home, or while traveling; it is thought best to report it in the place appropriated to that purpose.

ON the evening of the second of this month, we were to commence a series of meetings with the Brethren at the Chelsea meeting-house, Stephenson Co., but owing to the heavy rains this week, and the present condition of the roads, it was thought best not to go at present. — Hope to favor that place before long, with a few meetings at least.

IN a former issue we promised to give directions how to reach this place by public conveyance, and will now respond by first remarking, that Lanark is situated in the North-western part of Illinois, eighteen miles east of the Mississippi river, and about fifty miles south of Wisconsin; and is near the center of thirteen congregations of the Brethren.

To get here from Chicago, parties should come by the way of Freeport, which is about twenty miles North-east of Lanark. Those coming from the South and South-west should come via Rock Island and Fulton, Ill. We hope, ere long, to have direct communication with Chicago, over the Chicago Pacific R. R., as there remains but 30 miles of that road to be built, to complete it to this place.

## THE BRETHREN IN SWITZERLAND.

IF those Brethren in the mountains of Switzerland, of whom we spoke last week, we have since learned that there are not less than three congregations. — The congregation that was visited by our Father consisted of about 70 members, for he did not ascertain the number in the other two congregations. The members were generally poor and had to work

very hard to make a living, as their country is far up in the mountains and quite poor. The bishop of this one congregation was a weaver and in quite limited circumstances. The heavy tribute that these people are compelled to pay to other powers, keeps them constantly poor.

The present bishop's father and grand-father were also bishops of the same congregation. As a people they rely very much on what their fathers and grandfathers taught and practiced.

The portion of country which they inhabit was frequently traversed by the Waldens long centuries ago. It was in these secluded regions, among the lonely mountains that the primitive Christians fled for safety from the cruel hand of persecution, during the first and second centuries of the Christian era. And if Paul ever visited Spain from Rome as he contemplated (Rom 15:28), it is more than likely that the feet of this venerable apostle trod this lonely region.

## YELLOW CREEK LOVE FEAST.

BY posting our work through pretty lively, Bro. Eshebaum and myself found time to attend the Communion meeting at the Yellow Creek meeting house, some fifteen miles north of this place. The meeting commenced on Saturday last and closed the next day. The attendance was large, especially on Sunday, and the order excellent. About 300 members communed, and one was received into the church by baptism on Saturday afternoon.

The weather was pleasant, the roads good, the meeting interesting and full of life, and altogether the most enjoyable feast we ever attended; one long to be remembered as a delightful resting place along our Christian pathway.

This is an old congregation, and at one time embraced in its limits what is now known as the Wadham's Grove church. They have two meeting-houses, and also several ministers. Elder Daniel Fry has the oversight of the church, though he does not at present live in this congregation. The house in which the feast was held, was built about twenty years ago. Just adjoining are two burying places:—One for the dead, and the other for the living. The latter is the living grave, in which those who confess Christ can be buried with him by baptism.

## DRY PLACES.

WE once knew a preacher, who claimed that he got his religion forty feet above high water-mark. He was particularly fond of dry places, as they are generally called. We are inclined to the opinion that the religion got forty feet above high water mark is a good deal like some of the land near the Rocky Mountains, it requires considerable irrigation in order to render it fertile.

It is a wonder that John the Baptist never thought of these dry places when he was baptizing in Jordan. And it seems strange that he should baptize in Enon, near Sulem because there was much water there, when there were so many dry places, forty feet above high water-mark, near at hand. It, however, seems equally curious that the Savior should walk all the way from Nazareth to Jordan where John was baptizing—a distance of sixty miles, and never once think about these dry places, so sacred in the minds of many. If a man were now to walk sixty miles just to be baptized, it would doubtless create a lively sensation in certain communities; but the Savior could walk that distance, and no one ever dreamed of calling him fanatic for it. In those days Jerusalem, and all Judea, and all the region round about Jordan could be baptized of John in Jordan confessing their sins, and never once think about getting religion forty feet above high-water-mark.

This modern doctrine was unknown to both Philip and the Eunuch, for they came to certain *water*, and both of them went down into it, and Philip baptized him. The religion that leads men and women into all of God's holy commands is the religion that we want.

But while people are intent on finding dry places, it seems strange that they never think of the wilderness into which the Savior was led to be tempted of the devil. Nor do they think of the devils among the tombs, nor of the legion who were sadly disappointed by being plunged head-long into the sea. This much, however, by way of remark, not that the Lord could not place virtue in dry places if he wanted to, not that the Lord is more powerful in the element *water* than on the dry land, but to show that an attempt to evade God's commands by ridiculing them, only leads us into other extremes equally absurd.

When the Lord commands, it is in the place of his true followers to obey, and not attempt to get far above what Jesus and his apostles humbly submitted to. Those who are so persistently attempting to evade the water, should be careful that they are not run off into the wilderness to be tempted of the devil far above what they are able to bear; or while you are trying to keep away from Jordan be careful that you don't get on the devil's territory. If the Lord could walk sixty miles to get to the Jordan, it is not wisdom that you should travel that distance to get away from it. If John baptized in Enon because there was much water there, do not hunt all Judea over to find a dry place forty feet above high-water-mark, and then claim to be a true follower of Christ.

Wherever the Lord leads, reason and wisdom are sure to follow, whether into the water, or onto the mountain; whether down by Jordan to be buried by baptism, or in the upper room in Jerusalem to attend to the Lord's institutions. True piety asks no questions, but, like love, is blind to all other objects, yields meekly and submissively to all the divine requirements, and renders its subject willing to obey from the heart that firm of doctrine once delivered to the saints. This is the kind of religion that Jesus and his apostles had.

## THE VINE AND BRANCHES.

"I am the vine, and ye are the branches." — John 15:5.

Under the similitude of the *vine* and its *branches*, Christ portrays to the world the striking resemblance between himself and his disciples; and in this figure there is a volume of meaning.

By some, it is supposed that the term *branches* refers to the different denominations of Christendom, and consequently show the vine to have a number of branches at present, and not any two of them just precisely alike. An examination of this theory will certainly prove its fallacy. If by the term *branches* the different denominations are meant, then in the time of Christ the vine had but *one* branch, from the fact that there was but one church at that time; then it certainly follows that the rest have grown on since. But the greatest curiosity we see associated with this novel idea is this: If *Christ* be the vine, and the different *denominations* the branches, then there are no two branches alike; neither is there more than one branch just like the vine.

Let us learn a few lessons from nature, and then proceed to examine the language of Christ before us. Now, every school-boy knows that the branches of a vine are always just like the vine itself. If the vine should be Olive the branches are Olive also; or if the vine is a grape-vine then the branches are also grape. Furthermore, the branches always produce the same kind of fruit that grows on the vine. What would our readers think, if we were to tell them that we have a grape-vine, and on one branch were grown peaches, on another walnuts, on the third apples, on the fourth plums, on the fifth cucumbers, and at last the whole thing was topped out with a bunch of hickory-nuts? Or what would you think, if we were to tell you that we sowed oats, and from that one kind of seed raised wheat, corn, rye and barley?

But every school-boy knows that if we plant corn we raise corn, and if we want oats we must sow oats, and that each seed will produce its own kind. If we want grapes we must plant the grape-vine. If apples are wanted then apple trees must be planted. It is just so in

religious matters. If we want Mormons we must teach the Mormon doctrine, from the simple fact that that is the only doctrine in the world that will produce Mormons. If Mohammedans are wanted then the doctrine of Mohammed must be preached, for the simple reason that it is the only doctrine in the universe that can produce Mohammedans. You can never make a Mormon by preaching Christianity to a man, neither can you make a Christian by preaching Paganism. It is then a fact that "Whatsoever a man soweth that shall he also reap." Should we find a community of Mormons, we would certainly know that the doctrine of Mormonism had been sowed there, and found its way into the hearts of the people. If we enter an aristocratic town, and find the people lifted up in pride, then we know that the seed of pride had been sown there. And when we go back to the apostolic age, more than eighteen hundred years ago, and find thousands of Christians, we assuredly know that the seed of Christianity, the word of God had been sown there, for nothing else but the word of God will produce Christians. Mormonism will make Mohammedans, Mormonism makes Mormons, Paganism Pagans, and consequently it takes Christianity to make Christians.

We read that a sower went forth to sow, and some seeds fell by the wayside, some upon stony places, some among thorns and others on good ground. None of it, however, grew sufficiently to produce a crop save that which fell upon the good ground. The seed was all alike, all of the same kind and quality; the cause of it not growing was not in the seed but the ground was not in the proper condition. That which did grow was all alike; there was no difference save in the quantity. This seed, by the Savior, is called the "word of God." The apostles themselves were sowers of seed, and the seed which they sowed was also the word of God, and in those hearts where it was sown and received with meekness it grew and brought forth fruit.

We are also informed that "The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field;" and it grew and became a tree (Matt. 13:31,32). Bear in mind that the seed that was planted was a *mustard* seed, and when it grew it produced a *mustard* tree, and on that mustard tree grew *mustard* seed just like the one that was planted. It did not produce cabbage seed on one limb, turnip seed on another, and peas or beans on the others. True the idea to some may be a little novel, but no more so than the modern and generally received idea that Christ is the vine and the different denominations the branches.

As it is a fact that seed when it grows will produce seed of the same kind, it is also a fact that whatever kind of doctrine is preached it will produce a class of people just like the doctrine preached. If we start out forty different men, preaching forty different kinds of doctrine we may expect to find people of forty different kinds of faith and practice.

In the apostolic age this evil was not to be encountered to such a great extent, for they—the apostles, went everywhere preaching the gospel. They preached the same thing, and each one told the same story about their Master,—his teachings, death, resurrection and ascension. They were all perfectly joined together in the same mind and the same judgment, all speaking the same thing.

Wherever they went they built up churches that were just alike in faith and practice. They all had the "one Lord, one faith and one baptism." Whatever was believed and practiced by one congregation was also endorsed by the others; for the simple reason that each one received their rule and order of conduct directly from the apostles, and they from Christ. In fact they had but one head, one fountain head, from which came all their rules of faith and practice. And allow us here to remark, that just so long as a body of people has but one head, and are willing to obey that head, just that long will they be perfectly united in faith and practice. But the question arises; If that be a fact, how does it happen that we have so many different de-

nominations in Christendom, and at the same time acknowledge but one supreme and infallible head? We will tell you next week.

## "WORK THE WORKS."

GOD ever worked, now works, and no doubt, will ever continue to work. Not only the earth and the things there, in, declare God to be an active God, but "the firmament" also "showeth his handi-work." Work invigorates, enlivens. Idleness leads to destruction and misery, hence God cannot be idle, is not the author of it, nor ever blesses him who engages in it.

A theoretical question was put to Jesus by his disciples, when Jesus saw the blind man (John 9), but the Lord of heaven and earth quickly replied, and then added: "I must work the works of him that sent me." Not work the *work* but *work the works* of him that sent him. How glad we are that our Savior worked! Glorious examples indeed!

Jesus clearly states that the "works" are not his, but the Father's who sent him. These works are given in the New Testament. None of the works, given unto Jesus to do on earth, are found recorded *outside* of God's record. The works of Jesus are not those unimportant things which one may believe or not, and still be a child of God. Men cannot be saved at all, and not believe the works established by the King of earth.

The apostles of Jesus worked the works he gave them. They did not work those works by doing something else, nor by doing nothing. They did the works by doing precisely as the King of their salvation commanded. When commanded to teach baptism, they *taught* it. They not only *taught* it, but *practiced* it. They didn't give it a nickname, nor a new name, but left it just as Jesus gave it to them. For this reason they were counted good workers and worthy of eternal glory. Their history, with the religion of Jesus Christ, has run through eighteen hundred years.—It is the same in power. It is the same in facts. The fundamental principles enunciated therein, remain to this day. Its tying power is unchanged. Its loosening ability has not been diminished. The works of him who was sent from God, and went to God come to us just as they came to the apostles. Not one of them has fallen to the ground.

"If I your Lord and Master have washed your feet, ye also ought to wash one another's feet." (Reader if you have never before read those words, get your Bible, and examine John 13.) When Christ washed his disciples' feet and wiped them with a towel, did he not work? Certainly! How then, do we know that this was not one of the works which his Father gave him to do? No one knows that it was not; but we all know that it was, for he always did that which pleased his Father.

We advocate all that the Lord Christ enjoins upon us. Can he, who advocates only a part of the doctrine of Christ, tell why he does not advocate all? We advocate nothing that the Savior did not advocate. Can the man who advocates more, tell why he does so?

To be in Christ, is to follow him. To follow him is to work the works he has commanded us. To work the works ordained by God, is following the most complete system in the world; the only true religion; the only practical demonstration of the "one faith." The "one faith" has no leaking places. It is all sound. The upright in heart all thirst for the faith of Jesus. They believe all that he has said. They obey him. They hope for all that he has promised them, and fear all that he has threatened. — The truth, the unmixed truth, nothing but the truth, is what Christians want. They are for the truth because it is from God, and has the power of God in it. Can any man tell us, *why* he is not for it?

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## Christ in the Form of a Servant.

BY MATTHEW A. LEACH.

But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: wherefore God also hath highly exalted him, and given him a name which is above every name."—Philippians 2: 7, 9.

THE deep condescension and humiliation of our blessed Lord, is a matter of wonder and amazement to both angels and men. Notwithstanding its full explanation in the word of God, there are many, very many, who cannot comprehend how the lowly Son of Mary, who traversed the plains, the valleys, and the mountains of Judea, in such an humble and unostentatious garb, can be veritably God. The world had never before seen it on that fashion. Great and mighty men, great warriors, and philosophers, statesmen, poets, artists; men who by birth, or genius, or talents, seem entitled to a brighter position than the masses, have always been the recipients of the homage, of the honors, and the devotion of those who were regarded as beneath them in the social scale.

But Christ opened a new era to our world, an era of peace and good will to men. Jesus first taught the grand and glorious truth, that all men are equal; this he taught both theoretically and practically. His whole life, from the manger to the cross, is but a portrayal of how utterly God disregards, yes, contemns, human greatness, human grandeur. Jesus, though great, immeasurably great; great infinitely beyond the human capacity to comprehend, yet when he came to our world, he took not only upon himself the form of man, but the form of a servant. In his wonderful condescension he stopped not until he reached the lowest place. He passed by the palaces of princes, the mansions of the great, the wealthy and noted cities; he stopped not until he reached an humble stable in an obscure village. He stopped not until he reached the very depth of human misery, of human woe.—There we behold the Son of God, the Creator of all things, on an equality with his creatures, mingling freely with them, teaching them, patiently listening to, and answering their questions, kindly removing their prejudices, gradually leading them into the light, correcting their mistakes, unfolding unto them the true and spiritual sense of the law and the prophets; and finally pointing them to himself as the one in whom all the prophecies center. He scorned not to impart his precious truths to any one, no matter how humble, how ignorant, how guilty they may have been. He did not reserve his most precious lessons to be imparted in some private hall to a few select disciples, as did the ancient philosophers, while the masses were left to grope their way in ignorance. Some of the most sublime truths that ever fell from his lips were uttered when he had but one auditor, and that a poor, and perhaps abandoned, female.

He came to the world, not to be served, but to serve. He came not to receive the homage, the applause of men, but he came wholly for man's benefit; he came not to receive but to give. In that equality, the capacity of a servant, we behold him, toiling, suffering, performing miracles to relieve the distressed, weeping with the bereaved, restoring the dead to their friends, feeding the hungry, and in every way alleviating human woes. "Surely he hath borne our griefs and carried our sorrows." Sweet Jesus, how we blush for shame when we behold thee in thy labor of love, we, thy professed followers! At what a distance do we follow; how few are our sacrifices, and when we do but a little, how apt we are to magnify it. Oh! diffuse into us more of thy spirit, more of thy self-sacrificing spirit.

He, also, in the days of his humility, occupied the place of a servant, by his complete and perfect obedience, and submission to his Father's will. He came not to do his own will, but the will of him that sent him, and to finish his work. He came from the bosom of his Father with a message to man, a message of reconciliation. This message he faithfully delivered, he devoted not one iota, says he, "For I have not spoken of

myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak.—Whatever I speak therefore, even as the Father said unto me, so I speak."—Ye ministers of the gospel, ye servants of Christ, are you as faithful to your trust as your Master and Pattern was to his? Do you receive your message from him as he received his from his Father? Do you speak what he commands, or do you sometimes speak of yourself? Is your message sometimes made up partly of Christ's commands and partly of human traditions? Beware of giving an uncertain sound! A faithful servant once said, "If any man preach any other gospel unto you than that ye have received, let him be accursed."

But what is the glorious sequel of Christ's humiliation? "Wherefore God also hath highly exalted him, and given him a name which is above every name;" he came down, down to the lowest depth of human degradation, there he achieved a glorious victory over the powers of darkness, delivered man from the dreadful thrall of sin, ascended to heaven, having captivity captive, and gave gifts unto men; and what precious gifts did he thus dispense to the human race.—Surely salvation from sin, liberty in Christ, a renewed right to the tree of life, a reinstatement into the favor of God, and the privilege of ascending with our blessed Redeemer to the heaven of eternal rest. Truly, as the apostle says, "Now that he ascended, what is it but that he first descended into the lower parts of the earth." Christ's life of humility while here on earth, is the Christian's model. "Follow me, I am the way, the truth, and the life," is his language to his followers. He has told us that the servant is not above his Master. It is enough that the servant be as his Master. If, then, our divine Master was a man of sorrow, and acquainted with grief, may we not expect to drink of the same bitter cup; and we should esteem it the most exalted of privileges that the servant may be as his master, and we are told that every one who is perfect shall thus be. If we perfectly imitate him in this life, thoroughly imbibe his spirit, we shall become more and more assimilated to him. Jesus has told us, "Verily I say unto you, that ye which have followed me in the regeneration, when the son of man shall sit in the throne of glory, ye also shall sit upon twelve thrones judging the twelve tribes of Israel."—What a rich promise if we follow him in the regeneration, work out our salvation before him, purify our hearts by obeying the truth. Yes let his law be the rule of our conduct in everything, until it hath wrought in us a complete regeneration, until we have become new creatures in Christ Jesus. If this work is thorough and complete, we shall be permitted to occupy with him the throne of his glory.

In the kingdom of Christ, humility is the only road to honor and exaltation, "Before honor is humility." "God resisteth the proud, but giveth grace to the humble." "He that humbleth himself shall be exalted, but he that exalteth himself shall be abased." Away back in the early history of England, when the fierce and warlike Danes swarmed upon the coasts of that island in almost countless numbers, and the people became disheartened, believing themselves abandoned by heaven, Alfred, their king, after trying in vain to rally them, determined to divest himself of his royal robes, and royal bearing, and in the disguise of a peasant and servant, watch the course of events until a more auspicious opportunity offered, when he would strike an effectual blow for his country, a blow that would make the invading hosts recoil. Alfred when habited as a servant, performing the most menial services for his master, was not less a prince than when he occupied the throne of England. In that humble position he could accomplish for his kingdom what he could not have accomplished had he retained his regal robes. From that low state of abasement he arose to be the most famous of all the Saxon kings. Nay, he has left a name and a record that is unrivaled by any other Sovereign of ancient or modern times.

The Christian is just as much a mem-

ber of the royal household of God, just as much a child, while in his debasement, as if he were already a citizen of heaven. His title to his eternal inheritance is perfect. His possessions in heaven, his robe and his crown are in readiness for him; yet in this world he may be poor, despised, and forsaken. He may have here a life of toil and suffering; he may occupy the position of the humblest servant, for, "The heir, as long as he is a child, differeth nothing from a servant, though he be lord of all." The humility and meekness of a Christian, nay, the lowly position he may occupy in this life, detracts nothing from his dignity, it has quite the opposite effect, indeed, his only passport to greatness, is lowliness of mind, and self abasement. Who, then, will be great in this kingdom? Our Saviour has taught us how to attain unto this, "Whosoever will be great among you, let him be your servant." Oh! could we ever keep these truths, these important truths before our minds, there would be less rivalry among Christians, less seeking after that honor that cometh from man, then, indeed, would the advice of the apostle James be heeded, "My brethren, be not many masters, knowing that we shall receive the greater condemnation."

## BAPTISM

## Into Each Name of the Trinity.

BY J. W. STEIN.

IF, then, we have authority to baptize into each of these three names, in the great imperative of our sovereign Legislator and Judge, though given but once to his church, we have a sufficient reason to obey, though ten thousand times ten thousand objections were urged against it. "But" says one "inasmuch as you derive your practice from the commis-

10. What will you do with John's baptism, which preceded it? Was that trine? We think John's baptism was good. John's baptism was from heaven, so was the apostles'. John taught faith in Christ (Acts 19: 4); so did the apostles. John demanded repentance (Matt. 3: 8); so did the apostles (Mark 8: 12). John preached the baptism of repentance for the remission of sins" (Mark 1: 4); so did the apostles (Acts 2: 38). John promised the Holy Spirit (Matt. 3: 2); so did they (Acts 2: 38). Finding then such harmony in the points stated, why should we conclude that they differed in their mode of administration? "Ah but" says one "could Christ be baptized in his own name as would probably have been necessary had John used three names?" I answer, Would that be stranger than that God should "swear by himself," because he could swear by no greater" (Heb. 6: 13), especially when we remember that Christ was baptized not so much for himself as for others? And was not the Trinity—the faith of which our baptism declares and symbolizes, fully exhibited on the occasion of Christ's baptism? Here again we see that though the three are one in the essence of a divine nature, that the Father is not the Son and the Son is not the Holy Spirit. The Son was in the baptismal waters, the Spirit in a corporeal form descended upon him, and the Father's voice proclaimed "This is my beloved Son in whom I am well pleased." "But" says one "what of the twelve disciples then who were rebaptized at Ephesus?" (Acts 19: 1-5). Did not John baptize them?" I think there is nothing in the narrative to lead to such a conclusion. It seems that they were ignorant of faith in Christ, and had never heard that there was a Holy Spirit which would not have been the case had John baptized them, for John taught these things. They were doubtless baptized by some sincere person, perhaps Apollos, who "knew only the baptism of John." No one but John had a right to baptize unto his baptism. His work as the harbinger of Messiah was exclusive, personal and not to be transferred to another, hence when John was beheaded in prison his baptism was at an end. But about twenty eight years after his death, and several hundred miles from the scenes of his labors we find twelve persons baptized by some one

unto his baptism, but it seems for want of proper instruction and consequently they were rebaptized. Here we have an example of *ana-baptism*.

Some people think it a monstrous case to be rebaptized under any circumstance, but if so why did Paul command it on this occasion? Why did he not tell them then and there that such a thing must not be? I have never despised the motives that prompted me to receive a single backward dip for baptism when I was a boy. I was honest in it. I thought I did right and felt that joy which always attends a conscious rectitude of purpose. But when I realized that I had made a mistake, and felt that I had never received the baptism commanded by Christ and transmitted by tradition from the apostles, but a mere human invention, tending to subvert the sacred institution of my divine Master, I felt it not only my privilege but my important duty to correct that mistake. I felt that I could "obtain forgiveness" for the wrong, "because I did it ignorantly in unbelief." But had I closed my eyes to convincing truth, or persisted in the wrong when convinced, I could have anticipated nothing but God's displeasure towards a miserable transgressor, the bitter penalty due that servant, who knows his master's will and does it not. While the blind following the blind "will fall into the ditch," it is certain that "to him that knows to do good and does it not, to him it is sin." We may obtain pardon for sins of ignorance when discovered and abandoned, but "If we sin wilfully after that we have received a knowledge of the truth, there remains no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries" (Heb. 10: 26, 27). Hoping that you will pardon this digression from my subject, I will remark before passing from this point, that canon 11. of a synod of the western church assembled at Conlieyth A. D. 816, urges the importance of immersion upon the ground of imitating Christ who, it says "furnished an example in his own person for every believer when he was thrice dipped in the waves of the Jordan." (Chrystal's Hist. of the modes of Baptism p. 177.) While I do not offer this as a special argument, I do maintain that before any are competent to contradict it, and to conclude that a European church council, of the ninth century, over a thousand years newer the baptism of Christ than we, has grounded so positive and so public a declaration about so important a matter, and ready to be handed out to the world, upon any thing short of substantial data and reliable historic facts, they must be able to controvert it by testimony equally positive, or by self-evident truth and not mere conjecture. But again it is asked

11. How our repeated action in baptism can correspond to the baptism of the Holy Spirit? I answer, that Christ after his resurrection and prior to his ascension breathed on his disciples and said "Receive ye the Holy Spirit" (John 20: 22). Again, on Pentecost, according to the promise, and afterwards at Samaria, and again from time to time during their apostolic labors, they were repeatedly overwhelmed with the influence of the Holy Spirit (Acts 4: 8, 5: 12-15, 8: 6, 7.) by which they wrought signs of their apostleship, and confirmed the divine authenticity of their mission. Again it is asked

12. How it can correspond with the baptism of suffering, which is supposed to have taken place on the cross? We think there is no reason to conclude that the Savior's baptism of suffering was confined to the cross. Though it doubtless ended there when "he bowed his head and gave up the Ghost" (John 19: 30). It was also peculiar to the garden, where beneath the overwhelming and exhausting weight of sorrow, he "sweat as it were great drops of blood," and received support from a heavenly messenger (Luke 22: 43, 44). Surely no *sub-tradit* could be greater than when he exclaimed "My soul is exceeding sorrowful unto death," (Matt. 26: 38), during which agony he prostrated himself three times face-foremost, and thrice prayed that if it were possible that cup might pass from him; but thrice expressed that holy resignation to his Father's will, so befitting all his followers in re-

ceiving holy baptism, which symbolizes our death to sin, to our own wills, and a cheerful resignation of all we have and are to the purpose of redeeming grace. "Not my will but thine be done" (Matt. 26: 39-41) But again it is asked

13. How we will harmonize our form of administration with three figures of baptism viz, "burial," "planting," "birth," "death," "resurrection," "baptism of the fathers unto Moses," "Noah's salvation by the ark" &c. "Was Christ" they ask "buried more than once?" "Do we die to sin more than once?" "Are we planted with Christ in baptism more than once?" "Are we born three times of the Spirit?" "Will we be re-converted three times?" "Were the fathers baptized unto Moses by three actions?" "Did Noah enter the ark more than once?" "Did the priest in entering the tabernacle wash three times?" We answer

First, No Bible figure is just like the thing which it symbolizes, and kindly ask our friends to produce a single instance in which any type and antitype have perfect similitude? If they can not do so in any instance, why do they demand such a thing in this case? I will however ask them a few questions, which, if they will answer directly, will furnish a solution to their own. How is one kingdom of heaven just like a man delivering three different numbers of talents to each of three servants? or like ten virgins? or like heaven hid in three measures of meal? or like a grain of mustard seed? Can you find a perfect similitude between Christ and the brazen serpent? or between Christ "our Passover" who was once sacrificed, and the Jewish passover which as a type was sacrificed every year? or between Christ our "Great High Priest" who entered heaven once with his own blood, and the "high priest" who as his type "entered the holy place once a year, with the blood of others?" Kitto truly remarks that "As there must be a similarity, or analogy between the type and the antitype, so there is also a disparity or dissimilitude between them. It is not in the nature of type and antitype that they should agree in all things; else instead of similitude there would be identity" (Cyclopedia of Biblical Literature Art. Type.) Frey says "We should guard against making the antitype to answer to the type in every circumstance, when only a general resemblance is intended. We ought to observe the design of God, and not seek for mysteries in every thing. \* \* \*. It is likewise proper to show, that the perfections of the type are found in the antitype in a superior degree; but that the imperfections are not found. Frequently there is more in the antitype than in the type. As no single type can express the life and particular actions of our blessed Lord, there is, necessarily, more in the antitype than can be found in the type." (Scripture Types Vol. I pp. 21, 25.) Home says, "In fixing the sense exhibited by a metaphor, the comparison ought never to be extended too far, or into any thing which can not be properly applied to the person or thing represented. What wild, and indeed what wicked abuse, would be made of the scripture expression concerning our Lord, that he will come as a thief in the night (Rev. 16: 15), if we were not to confine the sense to the suddenness and surprise of the thief, but should extend it to the temper and designs of the villain who breaks open houses in the night." Introduction to the critical study and knowledge of the Holy Scriptures Vol. I: p. 358).

## EDITOR'S ITEM DRAWER.

—If you would be wise, then be willing to hear twice to speak once. Those who talk most are not always the wisest.

—In dress, use nothing that you know to be unnecessary for comfort, health or economy. Beautiful clothes do not always indicate a beautiful mind. If you would possess beauty in its highest sense, then adorn the mind with the best jewels of thought.

—If you would be happy, and enjoy life, let doing right be your daily motto. If possible, go through the world with a clear conscience toward God and man. Never do that which you know to be wrong.







# THE BRETHREN AT WORK.

"Behold I bring you glad Tidings of great Joy, which shall be unto all People."—LUKE 2, 10.

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## THE OPEN DOOR.

Learned of

ALL mistakes of my life are many.

The sins of my heart are more,  
And I can scarce see for weeping,  
But I come to the open door.

I am lowest of those who love him,  
I am weakest of those who pray;  
But I come to the open door,  
And be still and say, "No."

My mistakes his love will cover,  
My sin he will wash away,  
And the feet that track and mire,  
Shall walk through the gates of day.

He will not from his who pray,  
He will not go his hand,  
I shall be lifted to his side,  
The King in the far off land.

The mistakes of my life are many,  
And my soul is sick with sin,  
And I can scarce see for weeping,  
But the Lord will let me in.

Do The Brethren at Work.

The Bible And Inspiration.

NUMBER VI.

IN this article we propose to show that what the prophets said concerning Christ was the same as though God had said it—that it was of divine inspiration, differing with that which the apostles said only in this one particular, i. e., revelation. What the prophets said therefore was based upon revelations and visions, while that which the apostles said and taught was based upon evidences as they found them exemplified in the person of Christ himself.

Christ in his teaching made use of the "law and the prophets"—fulfilled its demands and claims on him; therefore the law and the prophets are of Divine origin.

If it can be determined what the scriptural idea of a prophet is, we can then easily determine whether that which they both said and taught was of divine inspiration. A prophet, or as the Greek has it—*prophetes*—in the scriptural sense of the term, is a spokesman or one who speaks for another in his name and by his authority. *Prophezie*, however, also implies a foreteller of future events—an idea which we shall not now notice.

In Exodus 4: 14-16, it is said, "Is not Aaron the Levite thy brother? I know that he can speak well. . . . Thou shalt speak unto him and put words in his mouth, and I will be with thy mouth, and with his mouth, and will teach you what ye shall do. And he shall be thy spokesman unto the people; and he shall be, even he shall be, to thee instead of a mouth, and thou shalt be to him instead of God." This language definitely determines what is meant in what is implied in the scriptural idea of the term prophet. He is God's spokesman, or in other words the mouth-piece

of God. What the prophets therefore said God said. "Thus saith the Lord," was the great and important mission of the prophets. The various scriptural references that could be brought forward to sustain the views already set forth, go to prove that what the prophets said was based upon visions and revelation, while that which the apostles said and taught was based upon what they saw and heard. It is further to be observed also that the New Testament writers give evidence to the fact that the prophets were the organs of God. Christ himself said, that David by the spirit called the Messiah Lord. Matt. 22: 43. Again in 2 Pet. 1: 20, 21, it is said, "No prophecy of the scripture is of any private interpretation. For the prophecy came not in olden times by the will of man; but holy men spake as they were moved by the Holy Ghost." The term "moved" here, as used in the Greek is *phronimai* and literally means borne along. It is evident then, as the Savior himself declares that "all things in the law, and in the prophets, and in the psalms concerning him had to be fulfilled," because holy men spake these things as they were moved or borne along by the Holy Ghost.

J. T. MEYERS.

Do The Brethren at Work.

## PURE AND UNDEFILED RELIGION.

BY A. S. HUBBARD.

(Continued from last number.)

SUPPOSE a man traveling to a certain place in a strange country, meets a friend on the way and inquires for the road to where he wants to go; his friend gives him a description of the road saying; keep this road until you come to where it forks a certain distance from here, there take the right hand road which will lead you to the place you want to go. The man travels on and finally meets another man, of whom he also, inquires for the place he is aiming for; this man also directs him to take the right hand road. The man travels on and finally meets another. This time he is told to take the left hand road, it being recommended as the best and shortest route. He still pursues his journey, meets another man and inquires of him about the place he started for.—This man also tells him to take the left hand road; the other, says he, is a hard and unpleasant road to travel.

From what the traveler has heard he concludes to take the left hand road. But after continuing some distance on this road he discovers, much to his sorrow, that he is traveling on the wrong road, and if he continues, will lead him in a different direction from where he wished to go, and he sees that he has been led astray and that he should have taken the right hand road. Now who of these instructors were the traveler's friends? you will say those who directed him to take the right hand road. Very good, and just so is the true minister of the gospel your best friend, because he will direct you on the right road and he will tell you it is a "narrow road," even a "path," and that if you would travel it, you must deny yourself of sin and live a holy and upright life, so that your religion be pure and not defiled. He will tell you also to "bridle your tongue." Too frequently do we suffer this little member to run wild in talking about things that are of no use and sometimes cause hard feelings and much trouble, all of which might be avoided did we but watch our thoughts and bridle our tongues. The tongue is a very useful member and with it we can do a vast amount of good. But too frequently a vast amount of evil is brought about by it. Why are these things so? The reason

is plain: many hearken to the devil instead of God. Paul says, "To whom ye yield yourselves servant to obey, his servants ye are." When we disobey God's word we serve the devil. If we would labor and strive more for the wisdom of God, we would please him better and live more in union and at peace with each other and thus keep our religion pure. James says, "The wisdom that is from above is first pure, then peaceable, gentle and easy to be entreated, full of mercy and good fruits without partiality and without hypocrisy. And the fruits are sown in peace." If we have this wisdom our religion will be "pure" and "undefiled;" but so long as our daily conversation and conduct is like the people of the world, we are not "unspotted from the world," especially so long as we follow so many of the fashions of the world, in decorating our bodies with so many unnecessary things merely for the sake of pleasing the eye. John says, "The lust of the eye and the pride of life are not of the Father but of the world, and the world passeth away with the lusts thereof." And Paul says, "We are not to be conformed to this world." But they say they are not proud. Well, if you were not proud you would not have those things that God's word condemns, certainly not. What, I ask, is all this unnecessary work for building of fine and fashionable houses and fitting them out with costly and fashionable furniture such as the world has? Is it not pride? Yes it is. Wherein are we unspotted from the world when we act and do just as they do? In many of these things we are conforming to the world; and hence that there is so much of it found with our dear brethren and sisters. We are to be a "light to the world," and where, dear brethren, is our light? and where is our separation from the world and the distinction between us, when we run to the same excess with them? There is no distinction and we have not come out from among them though we bear the name. Why paint our houses with so many varieties of fancy colors? And you my dear sisters, what mean all those fashionable coverlets and fine quilts that are found in your houses? These things may look small in the eyes of some, but I fear they will be large spots against us at the day of judgment. Malachi says: "Behold the day cometh that shall burn as an oven, and all the proud, yea and all that do wickedly shall be as stubble, and the day cometh that shall burn them up," &c. Dear brethren and sisters, we have a glorious time as yet in which to make our peace with God sure. Let us often remember the promise we made at our reception into the church. Let us go on from one degree of holiness to another until we shall be made "meet for the Master's use."

Tipton, Iowa.

Do The Brethren at Work.

## JUSTIFICATION.

BY A. S. HUBBARD.

PAUL in Romans 5th, speaks of being "justified by faith," also of being justified by the blood of Christ, and James says "by works a man is justified." In these passages, to some mind there seems to be a contradiction, and others, taking one or the other, imply, have woven a doctrine calculated to deceive many. A proper interpretation, by the aid of divine wisdom, will show they are in harmony one with the other, and that there is a relative union between them of such a nature that salvation hinges upon the acceptance of the doctrine they teach.

"Justified by Christ" is the Golden text of the Universalist and thousands

of nonprofessors who go on to the evening of their way, with the carnal mind may hold, true-time that by some means they shall eventually be justified by Christ, and a Christ died for the whole world by him they will be saved, even in their sin.

"Justified by faith" is the doctrine more sung and heralded from a throne and pulpit, and with the music a religious world becomes entranced. "Only believe and thou shalt be saved" is the watch word. Subscribe to the church creed and we will give room for you in the sanctuary, and license to love the world and dally with the customs of the Godeless of Fashion,—such are the invitations from those who claim by faith alone are we saved.

"By works a man is justified," if not the professed faith, it is practically or theoretically the doctrine of too many. In theory the argument is set forth, and that too often from the sacred land that if we do the literal commands of Christ we may be justified. And in practice many are scrupulously exact to attend to the literal commands, while in spirit there is complete deadness. Now the principles of the doctrine of Christ do not teach that we are justified by works alone, neither by faith alone, nor yet by the blood of Christ taken in a sense separate from other important considerations or conditions.

But the scriptures do teach that Christ's righteousness is the ground for justification, that faith is the medium or means by which we may be justified through him and that works are the evidence upon which God grants justification even unto the righteousness of Christ.

Without the atonement we could have no grounds for justification, but having the foundation laid, and building thereon through faith, we may be justified, but if we use not the means—have not faith in Christ as the scriptures say of him—we can not be justified, although he died for the whole world. And saying we believe and do not the things Christ commands, the evidence is lacking and we fall short of justification.

It will be seen, we attach a good deal of significance to works as an evidence, or we might say the result of our faith in Christ. It is because "faith without works is dead" and that which is dead must suffer corruption and "stinketh in the nostrils of God."

As it is a noteworthy fact that usually as a person believes so he will act, hence the importance of having the "gill things" taught by Christ, that faith, when inhabited, may produce works in harmony with the scriptures, and the reward will be justification and righteousness. Abraham obeyed God and it was reckoned unto him for righteousness. Does God reckon us as subjects for his righteousness simply because Christ died for us? We say no. Are we fit subjects for his gracious promise of eternal life, when we do nothing more than believe Christ is the Son of God and he died for us? We answer again no. When we accept of Christ as the ground of our justification, believe in him with an all embracing faith as the medium we have through which we may go to God, and do his will—and am not to do the "gill things," have we then the assurance and promise of justification. We say yes.

And thank be to God, it is, in fact to every soul that thus comes to Christ. In this way, he becomes a universal Savior. "Whoever will, let him come;" all can come, all are bidden to come; but top honor of who God has promised to meet you with the work of righteousness and of justification, and he is under no obligations to save you.

A ladder from the window or a railing is the means of escape for the inmates, but saving the ladder and believing

ing it the only way of escape, and leaving no ladder, while the lay hold of the ladder down to where they are saved. So with those who are convinced that faith is the means of justification; they may do some thing, more than what is required, but the way of escape, the means of escape, is not in their hands, and they are saved.

There are two classes of people for whom we fear will not "justification." Those that have their hope in "faith alone" doctrines, and those who depend too much on works; or rather those who seem to have but little of the spirit of sanctification in the heart. That faith which works by love, and peace in the heart, will so influence the soul waters, that the cause of Christ will be paramount to individual interests. A full consecration of self to Christ means more than a cold formal worship, it means to be "in-tune" in "as a and one of" enson," to go to some trouble to attend worship, and a lively interest in the welfare of the church, the conversion of sinners, and a holding up of the arms of the poor minister—a proof of "giving"—help bear one another's burden and so fulfill the law of Christ.

Oh may the sanctifying influence of the Holy Spirit fully in love our hearts with that love that reacheth out all far and embolden the eschearer to go forth in the discharge of every duty.

Greely, Calumet Co.

## TWO EDUCATIONS.

ABRAHAM says: "Every person has two educations; one which he receives from others and one more important which he gives him-self." Hard conditions draw out a man, and you and I are better for each an education. A man needs to be hacked and spun just as much as raw cotton does. And the best gin for him is, first oxygen—gin for bodily health, and secondly the gin of grinding circumstances to make a mental man of him.

He needs to be pulled through narrow places as much as the wire before he will be fit for bridging the great gorges and chasms of life, which we lay up the blasted and capoline.

If a man were offered ten times as many gold coins as he could carry, he had better send them twenty miles from home and vow that he will never use one of them except that he walks back and forth for each one, before he spends it. A dollar is never worth a dollar to a man until he has given a dollar's worth of work for it by hand or brain.

## OUR MOTHER.

THERE is one safe friend for every maiden. It is her mother. Whom should you trust, in whom repose confidence, if not in her? No one else loves you so unselfishly, and no one else has loved you so long. It is a pity when girls are not confidential with their mothers.—There are times when every young woman needs an older woman to guide and help her, and her mother is at these times her natural counselor and guardian. If she have no mother, let her pour her troubles and unfold her perplexities to some motherly woman, aunt, sister friend, in whom she can believe. Many a heartache would be soothed, many a vexation rolled away, and many a mortification saved, if each would remember that they have not the wisdom of Solomon, nor the dignity of Deborah as yet on their unworldly brows. Situations which battle them would explain more experienced eyes, and they would be guided over hard places.

Do The Brethren at Work.



## The Brethren at Work.

"The Brethren at Work," will be sent post-paid, to any address in the United States or Canada, for \$1.55 per annum. Those sending eight issues and \$10.85, will receive an extra copy free of charge. For all over this number the amount will be allowed 15 cents for each additional issue, which amount can be deducted from the money, before sending it to us.

Money Orders, Drafts, and Registered Letters may be sent at our risk. They should be made payable to J. H. Moore.

Subscriptions, communications, etc., should be addressed to J. H. MOORE.

Lamar, Carroll Co., Ill.

LAMAR, ILL. NOVEMBER 11, 1876.

ONE young brother was received into the Wadhams Grove church by baptism last Sunday.

A card from Bro. R. H. Miller, dated Nov. 1st, informs us that he has been sick about two weeks, but was then getting better, and hopes to send us some matter for the paper soon.

THE Brethren, we understand, have their newly purchased meeting-house in Mt. Carroll, about or nearly ready for services, and contemplate holding meetings in it, the third Sunday of this month.

OUR new printed envelopes are going off quite rapidly. There is such a demand for them that we have to immediately print another lot, and will then be prepared to fill orders just as fast as they come in. Price 15 cents per package.

BROTHER Tobias Meyer (father of J. T. Meyer) and family of Somerset Co., Pa., arrived at Lamar, on Wednesday morning the 8th. They were all well, and, we trust, may be pleased with this country. They intend making this part of the state their home in the future.

BRO. J. Stadelaker, father-in-law to Bro. Quinter, and one of the proprietors of the Home Woolen Factory, Troy, Ohio, has been selling goods in this part of the state during the greater part of the last two months. He is making Lamar the Western depository of his goods.

IF nothing intervenes, more than is now known, the Brethren's new meeting-house in Lamar, will be opened for services the fourth Sunday of the present month. Meeting to commence at 10 A. M. As the building stands on Zion Hill, there is some talk of calling it the Mt. Zion Meeting House.

OUR correspondents will please have a little patience with us, as we are so crowded with business at present that many letters remain unanswered for the want of time to respond to them. We ask the same of those who have sent in queries to be answered through THE BRETHREN AT WORK. All will be attended to in course of time.

OUR readers will bear in mind that the book and pamphlet business, formerly carried on separately by Bro. Eschelman and myself, is now consolidated, and hence any works, formerly advertised by either of us, can be had by writing to this office. We are prepared to furnish any book in the market, but make the Brethren's publications a speciality.

DANISH PAMPHLETS.—We have received a number of tracts and pamphlets printed in the Danish language. Among them is the *On Faith and True Conversion Traced to the Apostles*. They are intended for free distribution among the Danish people in this country. Those who order them will pay the postage, which will be about one cent to two pamphlets.

GOOD, pointed, and well-written articles in the paper, thankfully received. And do not forget to send us church news, and especially account of admissions into the church by baptism. — We have a good deal of matter on hand that will appear in due time, yet we like to keep considerably ahead,

so as not to run short. Contributors should, without failure, accompany their articles with their names.

IT will be borne in mind, that THE BRETHREN AT WORK is an individual project, while *The Gospel Tract Association* is under the control of a Board of Managers, chosen by those who donate money for the purpose of printing and distributing such books and pamphlets as the Board, through its Reading Committee may select. We make this explanation from the fact that some have understood that the two projects were one and the same.

A LETTER from Dan'l Harrier, dated at Canby, Mo., Nov. 4th, states that Bro. Lemuel Hilbery, of Shannon, Ill., was then lying sick in the house of Bro. John Wampler near that place. We earnestly pray that the Lord may raise him up, and prepare him for future usefulness, as there is much work of spreading the gospel yet to be done, and for this department of labor our Bro. Hilbery seems to be well adapted, and desires to devote his whole life to this Paul-like service of God. Next week we will publish quite an interesting letter from him.

BROTHERS Martin Meyer and Daniel Miller, who have been spending about two weeks preaching in Marshall and Putnam counties, have returned and report quite an interesting field of labor in that part of the state. Their meetings were well attended, and the preaching of the Word listened to with much interest. In Marshall county one brother was received into the church by baptism. He is a man of good standing and considerable influence in his community, having been for many years a class leader in the Methodist church. There are now about 14 members in that part of the country, with good prospects of more soon. — Enoch Eby and Paul Wetzel are to spend a few weeks with them the latter part of this month.

WE desire to call attention to the request of the brethren in Newton Co., Mo., as published on the fourth page of last issue. There are about 70 or 75 members in that congregation, and the most, if not nearly all, are in limited circumstances and stand very much in need of a meeting-house. In fact, we know of no meeting-house belonging to the Brethren, in all South-western Mo. These brethren and sisters have been working faithfully, and struggling hard to build up the cause of Christ in that part of the country; and as they have called for help to enable them to build a house of worship, we hope that the brethren, sisters and friends generally, will respond liberally to their call, and especially do we urge this upon the attention of those congregations, who will be visited by Bro. Stein during his travels the present winter, as we learn that he is out on a five months trip — is now in Iowa; will be here in a few weeks, and then, as we understand, will continue his travels Eastward.

## THE VINE AND BRANCHES.

Continued from last paper.

"I am the vine, and ye are the branches." — John 15: 5.

LAST issue, it was shown that the branches of a vine must, as a rule, be just like the vine itself, and will produce the same kind of fruit; which demonstrates the fact that a tree may be known by its fruits. It was also made clear that it takes a certain kind of doctrine to produce a certain kind of people; and that whatever kind of seed is planted that is sure to be what is raised.

IT now stands us in hand to investigate the why and wherefore of the different denominations of Christendom. True, it is generally supposed that they constitute the different branches of the one vine. This we have shown to be unreasonable, and by no means in harmony with other parables relating to similar subjects: in the case of the sower, who went forth to sow, and also the mustard seed that was planted, and grew till it became a tree. These show that whatever a man sows that shall he also reap.

This is unquestionably true of nature, and it is equally true regarding religion. Just so long as there is no seed—the word of God—in man's heart, just that long he refuses to become a Christian. You fill his heart full of Mormonism, times without number, it will never make him a Christian; but may make a Mormon of him. Or if his heart is filled with Paganism that will make a Pagan of him. These facts, which no one can or will call into question, affords an excellent basis on which to predicate a few reasons for the existence of such a multiplicity of denominations; and it is believed that from this truly logical basis, we can show up the cause of about all the differences existing between the various religious bodies of the present period. Nor are we compelled to confine ourselves to the present age, but the same process of reasoning will successfully carry us through every age of the world; and not only show the cause of six hundred religious bodies, but more than likely, discover to our readers the cause of the conflicting theories, discords and speculations of modern times.

Before entering the subject more fully, allow us to take a glance at the novel vine that is growing in imaginations of many. They will have Christ as the true vine and then come the branches:—one branch is the Methodist church, another the Baptist, another the Lutheran, another the Dunkard, the Episcopalian, the Campbellite, the Newlight and so on, till the vine is weighed down with several hundred branches, saying nothing about the fruit, and not any two of the entire collection just like the vine. In the eyes of many this appears very plausible, and throws the mantle of unmerited charity over the most unreasonable conclusions entertained by the masses. It is about as reasonable as to suppose that the Kingdom of heaven is like unto a mustard seed, which a man planted in his field, and it grew till it became a great tree, and on one branch were apples, on another grapes, on a third peaches, on another walnuts, another plums, and so on till the whole thing was filled with all the fruit known in the country. One, we remark, is about as logical as the other. Christ the vine can no more produce all these different and conflicting religions, than the one single mustard seed can bring forth all the varieties of fruit known in nature.

As before stated, if mustard seed is planted we assuredly know that nothing but mustard will be therefrom raised; and just so it is with all other varieties of fruit and vegetation generally. This logic will hold equally good regarding religious doctrines. If Mormonism is planted in the hearts of the people, Mormons will be the inevitable result. If M—s—m is preached then M—s is the consequence. If we preach C—m we assuredly know that it will produce C—s. No man can produce M—s by preaching C—m. It requires a certain kind of doctrine to produce a certain kind of faith and practice, and if that doctrine is not taught then those kind of people will not exist. It takes the doctrine first and then the people afterwards. More than this, people in faith and practice are just like the doctrine they believe. If the faith alone doctrine is believed, then we will have just that kind of people; and if faith and works are believed you will see both faith and works in the practice of the people. These are clear, self evident facts that cannot be successfully called into question.

The next question proper is: Could the plain simple doctrine of Christ produce all these varieties of people, who are such in faith and practice? One more question along side of this: Were all these different kinds of people living in the time of the apostles? That the gospel existed then is clear to every Bible reader; and that it produced a certain kind of people is known to all, but did it then, away back in the first century, produce such a variety of people as we now have in existence among us? or have the various religious bodies been produced by something else aside from the gospel? As an illustration in plain words: Did the same gospel alike produce sprinkling, pouring, immersion, trine immersion &c.? Did the same

gospel teach one class of people to go to war and another not? Did it teach one congregation to eat the Lords Supper in congregation and another at noon? Did the evening and another at noon? Did it teach one party to dress plain and the other to wear gold, silver and costly array? Did the one simple gospel produce these various and conflicting practices? Before giving the cause of these various doctrines more fully, allow us to bring up another side of the question. When the apostles went everywhere preaching the gospel, do our readers suppose that they preached the same conflicting theories that we now have among us? Is it supposed that one preached this and another that and so on until a number of congregations were built up, all differing more or less in faith and practice? Or is it not far more reasonable to suppose that they all preached the simple truths of Christianity and thus built up congregations all over the country, that were perfectly united in faith and practice? They preaching the gospel and nothing else but the gospel would beget people just like the gospel, from the fact that whatever kind of doctrine men believe they will in faith and practice be just like that doctrine.

If the apostles preached the 13th. chapter of John, and men believed it just as they preached it, then they would conform to the demands of that part of the gospel, and in faith and practice be just like that chapter. If the people believed the preaching of Paul when he said: "Salute one another with a holy kiss," then their actions would be just like Paul's preaching. And so it was with every other part of the gospel. As the apostles preached the whole gospel, leaving none of it out, it is self evident that Christians in those days were in faith and practice just like the gospel, so that if we wish to know of their peculiarities, or anything about their religious faith and practice, we have only to carefully read the gospel as it was preached by Christ and the apostles.

Christ preached a gospel that was just like himself; and that gospel when believed, produced a class of people who were also like the Savior. For he was the vine and they the branches; and as the branches are just like the vine, and partakes of the same nature, it also follows, that the apostles who were the branches of the true vine, were also like the vine, i. e. like Christ. Whatever Christ taught they also taught and practiced, so much so that they were one in him and he in them as he was in the Father and the Father in him. This much we think must be clear to every reader, and certainly the little boys and girls can easily comprehend it.

WE now conclude that our minds are fully prepared to look into the whys and wherefores of the various denominations that are said to constitute the branches of the true vine. We now inquire: What first produced Mohammedans? All answer, the doctrine of Mohammed. Then if it had not been for the doctrine of Mohammed we would have no Mohammedans. Supposing the gospel had been preached instead of Mohammedanism, what would have been the result? Christians would have been the unavoidable results. Just so with the Mormons. It was the doctrine of Joe. Smith, or Mormonism that made that class of people. If Joe. Smith had preached Christianity instead of Mormonism the effects would have been vastly different. Supposing Mohammedanism and Mormonism should cease to be preached, and the people be taught the gospel instead, would not the result be Christians instead of Mohammedans and Mormons? Certainly it would. Then the way to get rid of these things, and it is the only way there is, would be to preach the gospel in all its ancient simplicity. This much furnishes our readers with a pretty clear insight into the why and wherefore of the different denominations. It is the doctrine that is preached and believed that produces the people. What makes a Universalist? We answer the doctrine of Universalism. Supposing we preach the gospel in full instead of Universalism, would there be any Universalists? Not one, all then would be Christians; and why? Simply because Christianity makes Christians, and if Universalists are wanted then that doctrine must be

preached. Just so is it with all the isms of the age. They have originated with parties who are in reality the head and center of the ism; and that ism being preached and published is what produces people of that class or order.

Why is it that there are people who do not believe in baptism? We answer: because the doctrine they believe does not contain baptism. If these people would believe the gospel in full then they would believe in baptism, from the fact that the gospel contains baptism. Why do people believe the faith alone doctrine? Simply because the doctrine they believe is the faith alone theory. If these people would embrace the gospel in its fullness, then their faith alone theory would vanish, from the fact that the gospel teaches that faith alone is dead, and a dead thing has no virtue in it whatever. From whence came the doctrine? It was introduced by men who taught:—"That we are justified by faith alone is a very wholesome doctrine and very full of comfort." This doctrine is what produces faith alone people, and cannot be proven to be a branch of the vine unless it can be shown that the branch of the vine is different from the vine itself. Christ cannot be recognized as the originator of the isms of the age any more than one of these isms could produce the entire gospel as taught by him. But some one concludes that as we are engrafted into Christ, and as the graft in that case may produce fruit just like the vine, there is no reason to suppose that all the branches of the true vine (Christ) should be just like the vine. Well, as our space ends here, we will fully explain next week.

## NARROW ESCAPE.

[The following, which just came to hand, and not being received in time to appear in the last page, where such things are usually placed, is inserted here, with many thanks to our preserver that our esteemed brother and his daughter escaped unharmed.—E. E.]

LENA, ILLS., Nov. 3rd, 1876.

J. H. MOORE, DEAR BRO.:—Having come in close proximity with death, and thereby disappointed in my expectations, I will spend part of the evening in pouring what transpired about an hour ago. Myself and daughter Hetty, started to Chelton, to help Bro. Solomon Mattas till an appointment made for you, and just after we got outside of the borough I heard a wagon coming after us rather fast, and observed that the team was running away, as I supposed, and only having a few seconds to consider, I did not know what would be best. Only on one side of the road I could turn out, and that might be as risky as standing still, and about the time those thoughts were matured the team was at hand, turning to one side a little, the horses barely passing us, but the wheel, striking the hind wheel of our buggy, crushed it sideways to the ground, not leaving a single spoke in the one wheel, and only three in the other, broke the hind spring, and pitched me backwards on my head and shoulders, with our wrappings and my daughter on top; the mud was so deep that my hat stuck fast. Indeed it was a blessing that we had mud instead of rocks for the occasion. The driver of the team was a young man under the influence of liquor. We feel very thankful to God in whose hands our lives are, that none of us were hurt on any account.

ESCH EBY.

## THE PRECIOUS BLOOD.

"Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, \* \* \* but with the precious blood of Christ, as a lamb without blemish and without spot."—1 Pet. 1: 18, 19.

PETER writes: "That 'ye know' something."

1. That something that we know, is that we "were not redeemed with corruptible things, but

3. With THE PRECIOUS BLOOD OF CHRIST," and

4. That "precious blood came from One who was 'without blemish and without spot.'"—One who was and is, not nearly perfect, but perfection.

We will remember that the blood of that perfect Being was precious because (a) it was free from sin, and (b) because



it was more valuable than all mankind. All the silver and gold on earth,—yea, all the earth and its wealth, could not redeem the human family, but this "precious blood" could. Now let every man and woman prize this "blood of the Lamb," as God has put it into his and her power.

"He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him," (John 6: 56). Unless you eat that flesh, which is called the Word, you have no life in you. Unless you drink that precious blood, you have not eternal life abiding in you. There are too many people that want Jesus to eat his own flesh and drink his own blood, lest it be said that they are engaged in works, and they fear works lest they should boast. No need of boasting; Jesus has all the glory and honor if we eat and drink just as he commands. Do not ask another to eat and drink for you, whether he be Pope, priest, or pulpit-pirate.

"These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb" (Rev. 7: 14). In this grand panoramic view, John saw persons, who were "arrayed in white robes." Those robes had been washed and made white in the blood of the Lamb. Mark well, "they" (the redeemed), did the washing. "They" made them white.—Jesus furnished the blood. Their robes were not made white by doing nothing, nor by sitting down and praying Jesus to give the blood and do the washing.

At present, there are so many that will not stir a finger towards washing their robes and making them white in the blood of the Lamb, but all the time ask the Lamb to do the washing also.—Reader, if you have not done your part toward washing your robe, don't be afraid to put your hands into that precious blood and be cleansed from all sin.

If there was more willingness on the part of professing Christians to do more washing in the blood of the Lamb, according to the rules given by that Lamb, there would be fewer doctrines and commandments of men. There is too much talk about being washed in the blood of the Lamb, and not enough practical washing. Just how to wash our "robes" in "the precious blood" by using earthly, instead of heavenly, vessels, is considerable of a mystery. Jesus not only furnishes the blood, but also tells us in what kind of vessels it may be found ready for our use.

You wish to know in what kind of vessels that "precious blood" may be found. In just these kinds: *Facts, commands and promises.* Every fact found in the gospel of Jesus Christ, every command, every promise is filled full of that "precious blood." No difference how many believe the facts, obey the commands and hope for the promises, there is just enough "precious blood" in them to cleanse from all sin.

When King Jesus commands you to throw yourself into the vessel of repentance, to free yourself from your filth, you will find just sufficient "precious blood" there to accomplish in you what God desires. If you obey Jesus when he tells you to go down into the vessel of baptism, you can rest assured that there you will find an abundance of "the precious blood," to make you a "new creature in Christ Jesus."

Having received you into his family, the Lord Christ will still find plenty of work for you to do, that you may not become an idler in his house. Armed with his spirit, he will lead you to "love your enemies; to feed the hungry and clothe the naked; to do good to all men; to wash your brother's feet; to salute your brethren with a kiss of charity; to shew forth the Lord's death till he come; to abstain from every appearance of evil; to partake of the Lord's Supper; to not conform to this world, in fact, in every vessel you will find an abundance of that "precious blood" which Jesus shed for you. Will you, can you, go to the vessels not prepared and filled by Jesus Christ? What assurance have you that *other* vessels contain a particle of "the precious blood"? Then come to those which our Savior bowed out himself, and filled full to the brim for all. Come, wash your robes

and make them white. Do your part and Jesus will do his. Why stand idle any longer? *Work, work, WORK* in the house of the Lord, and receive the love of your blessed Jesus. *How many will?*

## COMMON SINS THAT CHRISTIANS SHOULD AVOID.

BY DANIEL VAN DYKE.

COMMON, of frequent occurrence, not rare. Sins, transgressions of law. "For sin is the transgression of the law" (1 John 3: 4).

First on the list comes unguarded or unwise speech. "Let your speech be always with grace, seasoned with salt" (Col. 4: 6). "Every idle word that men shall speak, they shall give account of in the day of Judgment" (Matt. 12: 36). "Put them in mind to speak evil of no man" (Tit. 2: 1). The above passages of perfect law will furnish a high standard for speech; and to keep inside of their limits at all times requires heavenly wisdom, much watching and earnest prayer, on the part of the Christian.

First, "Let your speech be always with grace, seasoned with salt." *Always*, not only when all around is calm, when nothing unpleasant has crossed our path, or when strangers are about, but *always*.

With grace, that is with favor. Favoring, enlightening and in truth the ignorant, correcting the erring, lifting up and encouraging the fallen or discouraged. In no case may the speech of the Christian be such as would favor keeping the ignorant in ignorance, or the erring from being corrected, or the fallen and discouraged from being reclaimed and encouraged; for that would not be with grace, but a transgression of the law.

"Seasoned with salt." Seasoned, mixed with something to give it relish.—With salt, because with it is associated in our minds the idea both of preserving our food and giving it relish. So should our speech be seasoned, that it will carry with it the preserving idea, and that will give it relish. This will require much deliberate and prayerful thought in some cases. Not only must the character of the speech be considered, but also the proper place and time to utter it, lest instead of carrying with it the idea of preservation and relish, it may present the idea of destruction and insipidity, and thus not only fail to do good, but it may do much harm, that will be charged to us.

### USELESS WORDS.

Useless, vain, unprofitable words. It is to be feared that most of us will have more to account for in the coming day than we think. When we coolly look at the constant tending in ourselves and others towards light-mindedness, jesting, &c., we cannot fail to see that there is great room for improvement, and especially among the young, who are generally more thoughtless than older persons, and will sometimes in a jesting manner use words telling a definite untruth, seemingly forgetting the fearful denunciation of the Scriptures against this common sin, which should be avoided by all Christians. Should we be questioned concerning a matter we do not wish to tell, there is always a way to avoid telling a falsehood, if we will only be thoughtful enough to find it.

### "SPEAK EVIL OF NO MAN."

How deplorably common, even among Christians, is this sin. It is to be feared that there are but few of us, who do not sometimes violate the above injunction by relating things of our fellows which are not good, and consequently must be evil.

Brother B, a man of many excellent traits, and an active worker for the cause of Christ, is making his mark in the world and exerting quite an influence for good, and, therefore, he must be closely watched, and should be, precisely, make a mistake and do or say something that betrays a little weakness, we may, if not on our guard, instead of kindly suggesting to him wherein he might improve, tell it to other parties in a sense that is in violation both of the passage "Speak evil of no man," and

"As ye would that men should do to you, do ye even so to them."

C. goes to mill with a poor quality of wheat expecting good flour and much of it. But, after using some of it, without making allowance for possible mishap in baking, he tells some of his neighbors how bad the flour is, and as the quantity received did not look very large to him, he ventures to express his uncharitable opinion to his neighbors, "but he did not get all that belonged to him."—Thinking, of course, the miller would never find it out, neighbor D. becomes a little vexed and speaks a little abusively, and this, too, must be told at various places where it can do no possible good. How much better it would be if all Christians could always have their "speech seasoned with salt." Use no idle words, and "Speak evil of no man."

## BAPTISM Into Each Name of the Trinity.

BY J. W. STEIN.

It is sufficient then, if a symbol and the thing symbolized agree in the particular referred to, without harmonizing in other instances. Those who reject a figure because analogy cannot be traced between every feature of it and the thing containing the object represented, are obliged to reject every figure found in the Scriptures, whether personal or circumstantial. If a doctrine is clearly and positively set forth, it cannot be rejected because of analogical discrepancy in points not mentioned. And if a doctrine is not clearly stated, no analogy between points not specified, can make it true. By overlooking these facts, Bible truths are often rejected by mere human speculation, are propagated which are totally at variance with the word, and utterly subversive of the institutions of Christ. Any method of reasoning which thus perverts the use of figures is sophistical, unjust and false.

We answer, *Secondly*. The application of such strained analogies, as we then even correct, would destroy the theory of the single action in baptism. One burial, one planting, one birth, one death, one resurrection, &c., each denoting an action in itself one action, but there are all *re-salts*, generally of a pluralizing of action, and agencies. Is there any counterpart then, in all this, to a single action in baptism? Moreover, while Noah's entering the ark is a point fully assumed to represent action in baptism, it is nevertheless true that he must have entered it repeatedly preparatory to the salvation of himself and family. I am not certain that the typical baptism of the fathers involved only one action. It is quite certain that it was not a single dip like single immersionists get, but an envelopment in the cloud and sea that continued for a time. But if it did make only one action, they were only baptized into Moses, while we are to be baptized into the name of each power of the Godhead, Father, Son and Holy Spirit, and if our friends wish to force identity between this figure and real Christian baptism, the absurdity and impracticability of which I have already shown, they will have to find a counterpart also to the two elements, the bright cloud that overshadowed them, and the sea through which they passed. And if the priest washed but once on entering the tabernacle, we remark that no one action is like one washing or ablution which is performed by repeated application.

We answer, *Thirdly*. In our form of administration we do retain all the similitudes expressed by the figures. Can you tell us that in our baptism we are not buried? not planted? That our baptism is not a burial of death? That we are not born of water, that the analogies made by inspired writers are not overruled and that we are not buried with Christ by baptism when we are baptized into the name of the Son? Let us remember that the phraseology, "buried with Christ in baptism" expresses only an incidental symbol in Christian baptism, which has no more application to baptism, as related to the Father and the Holy Spirit, than burial has to the undying immortality of the Godhead. It can only relate to the death, burial and resurrection of

Christ's Humanity. When we baptize in the name of the Father, we bury, but we do not bury with the Father, for the Father was never buried. When we baptize in the name of the Holy Spirit we bury, but not with the Holy Spirit, for the Holy Spirit was never buried.—But when we are baptized in the name of the Son, it may be truly said that we are "buried with Christ in baptism," because Christ was buried. Bro. J. H. Moore has expressed this idea very forcibly in the following language: "An immersion into the name of the undying Father, cannot represent the death of his Son, who was laid in Joseph's tomb. For how can undying immortality represent the death of him that died? And if an immersion into the name of the Father cannot represent the death of his Son, there must of necessity be another immersion in order to be 'planted together in the likeness of Christ's death.'" (*One Baptism*, p. 31). But again it is asked

11. How we harmonize three actions with Paul's expression in Eph. iv: 5, "One Lord, one faith, and one baptism?" Our friend, say, "If you dip once in the name of the Father, that's one baptism, and if you dip *once more* in the name of the Son, that's two baptisms, and if you dip *once more* in the name of the Holy Spirit, that's three baptisms." I answer that if this be true, I could, reasoning by analogy, make out a monstrous case and convict all who believe in a divine Savior of Polytheism. Do you believe that the Father is Lord? Yes. One Lord? Do you believe that the Son is Lord? Yes. Two Lords? Do you believe that the Holy Spirit is Lord? Yes. Three Lords? Will you have it? Is that the doctrine of single immersionists who claim a divine Savior? "Oh, no," say they. I tell you it is certainly the inevitable conclusion of your method of reasoning against our form of baptism. But you say, "We have only one Lord,—God, but the three powers, Father, Son and Holy Spirit are in one." So I tell you we have only one baptism,—one appropriate rite of initiation into the church of Christ, but it requires an action in each of the names, Father, Son and Holy Spirit. The argument offered here by the advocates of the single action in baptism against our form of administration, is, virtually, the same that was urged by early heretics against the existence of a divine Deity. Peter, in his day, had already warned the brethren of this. He said, "There shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and shall bring upon themselves swift destruction. And many shall follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of." 2 Pet. ii: 1, 3. Already in the third and fourth centuries, such men as Praxeas, Arius and Eunomius, were denying the divinity of Christ, and claiming that he was a mere creature (The Apostles' Eccl. Hist. pp. 4, 161). And such heretics failing to conceive of the power in our Divinity, charged the primitive Christians of dividing their God. They maintain that if the Father was God, and the Son was God and the Holy Spirit was God, that there must be three Gods. (See Tertullian re. Praxeas).

Similar observations might be made respecting the "one faith" of Christianity. Is not a belief in the Father, faith? It certainly is. Is not a belief in the Son, faith? It certainly is. Is not a belief in the Holy Spirit, faith? It certainly is. Is it, therefore, not "one faith" because it comprehends in a threefold exercise the existence and doctrine of the three powers of the Godhead? But on this subject we find, as it were, trinity in trinity. Faith, as Bro. E. L. Holmes expresses it, is *historic* in its evidence of facts stated, *objective*, in looking to the meritorious work of Christ, and *subjective*, in accepting his commands and submitting to his divine authority. Historically, we believe in Christ as the Prophet whom we hear. Objectively, we believe in him as the great High Priest, on whom we rely, and Subjectively, we believe in him as the King whom we obey. Our "one baptism" is trine, in confession of our "one faith," which is trine, in our "one Lord," who is trine.

(To be Continued.)

## THE BABYLON OF TO-DAY.

LET us take a rapid survey of the ruins as they appear to-day, which in extent seem to warrant the most extravagant descriptions of the glories of Babylon under the successive dynasties of Assyrians, the Chaldeans, and the Persians.

Coming from Bagdad, which is a direct line is forty-four miles, and, three immense mounds appear in succession, which have the appearance of natural hills. But close examination shows that they are composed of bricks, and are the remains of old buildings. These are on the eastern side of the Euphrates, and the largest is about 150 feet in height.—They are supposed to be an ancient citadel that defended this part of the town, the royal palace, and a temple. How immense must the original buildings have been, when it is considered that these mounds have been the store-house from which for twenty centuries bricks of the finest description have been taken to build the great cities of Ctesiphon, Selma, and Bagdad. Fragments of alabaster vessels and monuments, fine earthenware, marble, and great quantities of enameled tiles, the glazing and coloring of which are still surprisingly fresh, can yet be found in these mounds. On the face of every brick is stamped in characters the name and title of Nebuchadnezzar. They are all laid free downward, and the cement in which they are imbedded is so hard that they can only be detached with the greatest difficulty. Near these ruins are the remains of pillars and buttresses that supported the celebrated hanging gardens and terraces which were numbered among the wonders of the world. Among the ruins stands a solitary tree of a species strange to this country. It bears every mark of a great antiquity, its originally enormous trunk being worn away and shattered by time, while its spreading evergreen branches, adorned with tree-like tendrils, are very beautiful. This is perhaps the last descendant of trees that decorated the hanging garden of the Chaldean monarchs. The Arabs have a tradition that this tree was saved by God at the general destruction of the city. The enormous stone lion described by Rich still lies half buried in the ruins. Some imaginative travelers see in the group a representation of Daniel in the lion's den, as it stands over a man with outstretched arms.

### THE TOWER OF BABEL.

on the western bank of the river, and several miles below the ruins above described, is the largest monument that yet remains of ancient Babylon. It has the appearance of an immense oblong hill. It is nearly half a mile in circumference at the base, and rises about 170 feet above the plain. Upon its summit is a tower forty feet high, of beautiful masonry. The whole mound is composed of kiln-burnt bricks, and the ruin upon the top appears to have formed the angle of some square building, originally of much greater height. This ruin is not merely from top to bottom, as if struck by lightning. This great mound is called Birs Nimroud, "Palace of Nimrod," by the Arabs. By the Jews it is called, the "Prison of Nebuchadnezzar." But most Christian travelers recognize this as the veritable remains of the Tower of Babel. It can be seen many miles across the plain and was pointed out to me when it was but a mere speck upon the horizon. Fragments of stone, marble and brass are scattered among the rubbish at its base, and show that it was adorned by other materials beside the kiln-burnt bricks of which it was composed. The cement which connects the bricks is so hard that it is impossible to detach one entire from the mass, and shows the perfection of Babylonian masonry. An early traveler says: "Tower of Nimrod is sublime even in its ruins. Columns play about its summits. Its recesses are inhabited by lions." Thus the words of the prophet are fulfilled, "Wild beasts of the desert shall lie there. Jackals shall feed in their pleasant places." Written in sight from the top of Birs Nimroud is the shrine of Nykt, sacred to the Jews as the tomb of Ezekiel, and a few miles beyond it in the same direction is Kuth, where Ali was buried.—(C. J. and H. add.



## FAMILY CIRCLE.

## THE CITY OF OUR GOD.

FAIR, far away, amid the realms of light,  
 How deep in the azure beyond our sight,  
 Stands a beautiful city, so high and so bright,  
 Where is known no sorrow, nor death nor night.  
 Beautiful city!

Where angels, O home of God!  
 Whose crests by the feet of the sinless are trod.

They rove through gardens of endless spring;  
 They revel all the portals on endless wing,  
 While the echoing sweet of the palace ring,  
 With hymns of the angels who shout and sing.  
 Beautiful city!

Hark! 'tis the angelic strain  
 A gleam through the portals that furnished them.

There the life-lights brighten, burn, and roll  
 Three diamonds that sparkle o'er sands of gold;  
 Where to be the sweet air yield a bliss un-  
 told,  
 And the dwellers immortal shall never grow old.

Beautiful city!  
 We peer at the knee with longing eyes,  
 And yearn to inherit the golden prize.

It is said that the king in his power sublime,  
 When the last sands drop from the glass of time,  
 And our world shall be robed in her Eden prime,  
 Will bring down the city to gladden earth's shrine.

Beautiful city!  
 Bright a spot where sinners will dwell,  
 And reign on the throne with humbled.

As jewels flash on the brow of a queen,  
 As the nuptial and only in crowns are seen,  
 God's city, wrapped in its silver sheen,  
 Will be set like a gem in the new earth's queen.

Beautiful city!  
 City of flowers and peaceful bowers!  
 Come down and illumine this dark world of ours.

I have heard in that city they wait for me;  
 The gates stand open wide and free;  
 That the crowned the king in his beauty may see,  
 And live in his presence eternally.

Beautiful city!  
 In royal state bright mansions wait,  
 And beckon us on through the pearly gate.

I shall go where the sinners will always bloom,  
 I shall walk no more amid trials and gloom;  
 I shall bid farewell to the withering tomb;  
 I shall deck my brow with the conqueror's plume.

Beautiful city!  
 Let us enter in a crown to win!  
 For our war is ended and all the glory within.

## IMPORTANCE OF TIME.

BY L. S. MOORE.

"To-day, if ye will hear his voice."—Hebrews 3:7.

TIME is one of the most important things connected with our existence in this world as well as the world to come. It is very important that we occasionally stop amidst the bustle of business and hurry of life and take a general review of our past life; to observe whether we are drifting; whether we are drifting towards the haven of peace and eternal rest—"Homeward Bound"—or whether we are drifting along with the current of the world.

We are now standing upon the threshold of a new year, and before entering upon it with all its vast responsibilities, let us bring up before our minds the past, that we may the better improve the future. The past year is gone—gone forever! with all its joys and sorrows, with all its advantages and disadvantages, with all its riches and poverty, with all its feasting and famine, with all its laughter and mourning, with all its honesty and dishonesty, with all its health and sickness, with all its life and death, with all its meeting and parting. The great and all-absorbing question is, or should be, "How have we spent it?" Have we, as believers, made progress in the divine life? Have we grown in *humility*?—This is one of the most excellent virtues that we can attain to. Have we been humble in our conversation, in our actions, in our appearance, in our houses, on our farms, stock, money, or whatsoever we may possess? Have we been *patient*? "In your patience possess ye your souls," says Christ. Have we been obedient in all things? It is for *doing* God's will that we will be saved. Have we been chaste in conversation, "having our speech always with grace seasoned with salt?" Have we been honest in our transactions? Have we been temperate? ("The drunkard shall not enter the king-

dom of Heaven.") Have we been prayerful—"Pray without ceasing, and in all things give thanks," &c. Have we been watchful? "What I say unto one, I say unto all—*watch*." Watch our hearts, our affections, our desires, our appetites, our wills, our judgment, &c. These, with many other important questions, we should often ask ourselves. The probability is that we will all find ourselves deficient, to a greater or less extent, in these graces and virtues. Then let us observe the admonition of the apostle by "redoubling our diligence to make our peace, calling and election sure."

SEXUALITY.

How have you spent the last year? In all probability you are much farther from God to-day than you were twelve months ago, for sinners are all the while growing harder. How many baths have you sworn during the last year? You may not know, but God knows. How often have you been intoxicated? You may not know, but God knows. How many dances, parties, horse-races and gaming tables have you been at the past year? You may not know, but God knows. How many vain and foolish fashions have you imitated? You may not know, but God knows; God knows it all. Now, suppose this year to be your last one, (which it may be) what are your hopes of eternal life? Remember that the mortality of the human family is great. According to the most correct estimate we can get, 330,000,000 die annually, 91,000 daily, 3,730 every hour, 60 every minute and one every second. Sinner, you may be one of that number this year. How important that you make a wise improvement of the time that may yet be allotted unto you, and comply with the requisition of the text: "To-day, if ye will hear his voice, harden not your hearts," &c.

We have stated that time is one of the most important things connected with our existence here and in eternity.—Time is continually passing by in one continued stream. It matters not what we may be engaged in; whether we eat, or whether we drink; whether we wake, or whether we sleep; whether we buy, or whether we sell; whether at home or abroad, time is continually rushing on, but we do not appreciate the importance of time always as we should until time with us is nearly spent. It is said when Queen Elizabeth, who reigned gloriously upon the throne of England, exclaimed in anguish, upon her death-bed, "Millions of money for an inch of time!" but all the wealth of England could not prolong her life a single moment. But while time is continually rushing by in a mighty stream, we have but a little at a time. A moment, it comes and goes, no other takes its place, and thus moments make the minutes, and hours, and days, and months, and years, and centuries, and ages, and eternity itself, if it be possible to comprehend eternity; but while we have but a little bit of time at once, how important those little fragments of time are; what important messages are they constantly bearing to the upper world; all our thoughts, our words, our actions, our groans, our sighs and our prayers, as well as the thoughts, words and actions of the wicked.

We noticed the urgency of the text, "to-day." This from the fact that life is very uncertain. To-morrow is not ours. We cannot boast of the next hour. The present only is ours. Persons sometimes die very suddenly—in a few minutes.—Others meet with accidents, are suddenly brought to a bed of affliction, with their minds deranged, and thus deprived of attending to the wants of the soul; hence we see the propriety of the urgency of our text. Besides all this, if the sinner enjoyed health, and would meet with no accident in life, he has not one hour, no not one minute of time to spare for the service of Satan. Sinners should remember the time they have is *given* them of God, or, rather, *lent*; hence sinners have no right to take that which God gives them, and spend it in the service of the devil; by so doing sinners become thieves, stealing from God, and giving to the devil. Thieves, did we say? Yes, and more—drunkards, too. Perhaps not physically, but spiritually; drunkards in riches, in pleasure, in fish-

ions, in amusements; spending their time in the service of sin, and are not sober in the sight of God; drunkards, did we say? Yes, and more—murderers, too; not physically, but spiritually; murdering their own souls; denying themselves of that bread of life which comes from heaven, "of which if a man eat he shall never die," but spend their time in feeding their souls with the poisonous things of this world, and robbing themselves of eternal life; murderers did we say? Yes, and more too—liars; false before God; saying by their words and actions that God and his word is not true; liars, did we say? Yes, and more too—extremely lazy; idle all the day; doing nothing for God, from whom they derive all their time, as well as all other blessings, burying the talent that God has given them, without making any attempt at improvement.

We have referred to the above ugly traits of the sinner to arouse him, if possible, to a consciousness of his danger, and of the unprofitable manner in which he spends his time, and of the final condemnation of sin, that the "wicked might forsake his way and the unrighteous man his thoughts and turn to the Lord, who will have mercy upon him, and to our God who will abundantly pardon."

(To be continued.)

## CORRESPONDENCE.

## FROM JERUSALEM.

THE Holy City was rebuilt A. D. 126. From 636 A. D., to 1099 A. D., the Mohammedans ruled the city. From 1099 A. D., to 1244, it had Christian rulers. After this it fell into the hands of the Turks, who still, unfortunately for the old city, govern it. It has been conquered seventeen times. To-day it looks like an old fortress with moss covered walls. The numerous domes on houses, churches, mosques, etc., with its minarets on the latter, make it quite picturesque. But at the entrance to the middle of the city comes the hard question of Jeremiah, "Is this the city that men call The perfection of beauty.—The joy of the whole earth?" (Lam. 2: 15).

The streets are very narrow and poorly paved. The houses have very low entrances, and small windows. The buildings are mostly of white, gray and brown soap stone. Gardens and trees are very scarce, and the eyes meet a great many truly sorrowful sights. However there are important points of interest. Where the temple formerly stood, now stands two nice mosques. The center of the city is paved with marble, and dotted with beautiful cypress trees. Here are also wells of water.

Among the new buildings which improve the look of the city are the Anglican Christian church, the Austrian Hospice and the new Synagogue. The Mount of Olives, which offers a splendid view, is not without trees. In front of the Damascus gate, they form a grove. There are grain fields on the Mount of Olives, on the hill of Scopus, on the hill of Zion, in the valley of Ben-hinnom, valley of Kedron and on the plains which lead to the monastery of St. Elia.

The city is divided according to the religious beliefs of its inhabitants, into four quarters:

1. The American quarter lies on Mount Zion in the Southern part of the city. It is so called on account of the American monasteries located there, and because Americans live there. There is also a citadel there and the Anglican Christ church. The situation of this quarter is considered one of the nicest and healthiest.

2. The Christian quarter covers the North-western part of the city. The Southern part of this quarter has a more lovely situation than the Northern part. In this quarter is the Church of the grave, the Hiskiaspond, the house of the Evangelic Bishop, the Coptic Khan, the dwelling of the Greek Patriarch, and the Franciscan monastery.

3. The Jewish quarter occupies the middle portion of the Southern part of the city. It is quite a pleasant one.

4. The Mohammedan quarter is the most extensive. In it is the old temple place, a piece of the *via Dolorosa* (way of pain), the pond of Bethesda, the old

Armon church, the dwelling of the Po-ba with the old barracks. Among the important buildings of late years, is the improved synagogue of the Ashkenasion, which is a beautiful building.

The windmill of Montefiore is very costly, and grinds, with the exception of Saturday, every day. The beautiful Austrian Hospice is also worthy of notice.

The Jewish Poor House, on the field belonging to Montefiore, is a new Poor House for German Jews. The Russians have a beautiful church called the Holy Trinity.

The Church of the Grave is quite a large structure. There you will find people of all nationalities. Inside of the church on a divan, at the left, are Mohammedan watchmen leisurely smoking their pipes. Directly North of the entrance is the "Stone of Ointment"—a slab of red stone of marble eight feet long and two feet wide. All members of the church kiss it upon entering and leaving the house. On every feast day they anoint the stone.

The Crucifixion Place, or Calvary, which is approached by a stair of eighteen feet on the Southwest, and one on the North-west by a stairway of forty feet, is covered by a dome twenty-one feet wide, which is divided into two parts by two white marble pillars. In one part of the Northern division of the dome is a lattice-work covered with gold and diamonds. Behind this lattice-work, below the altar, is a split stone. In this stone there are three cavities in which crosses have stood. The middle opening where the cross of the Savior is said to have stood, is covered with silver plating, on which is inscribed in Greek, "God our King gave us in ages past."

Four and one-half feet South of this inscription, but a little higher, is the rent rock which became so when Jesus was dying. The rent is covered with marble, which extends East and West.

A. P.

## FROM PENNSYLVANIA.

TO THE BRETHREN AT WORK; DEAR BRETHREN:—I was made glad in reading Nos. 1, 2, 3 and 4 of your work. Excellent matter neatly printed. You have quite an array of able contributors. I fondly hope the present promises may be happily fulfilled to the benefit of the church and the glory of the Master.

I am glad, too, to learn that the P. C. and P. have united at Huntington, Pa. Brother Gotwald and myself are co-equal in position in the church at Green Tree, Pa. He will canvass for your paper, and I for the new one formed by the union above named—all harmoniously.—One paper West, one East and one in the center. May God bless them all.

There is room and work for you all.—Each has a specialty, not for each locality but for the whole Brotherhood. And certainly there is wealth enough in the body to sustain them all, and for the mission of Bro. Hope likewise. I hope and pray there may occur no jealousy. Human nature is weak; grace alone can save the hearts of those engaged in the work of the salvation of souls.

Though the mission of Bro. Hope looks small, great results may, and we hope will, follow the small beginning.—May the blessing of the Lord be with him. Bro. Stein's change of views is that of only one man among millions, yet, to me, it has mighty significance.

The specialty of the Western House will be the support of missions and tracts, as those interests originated there,—or, at least, first took organic form of action there. And just here let me ask, has that organization been sufficiently developed? Ought not each District to be organized in union, having a system of pledges and collections, so as to have a constant stream flowing into the treasury? Spasmodic efforts may not prove sufficient. How faithful our church at Green Tree may prove, I cannot tell.—But their first gift showed an appreciation of the work to be done.

I remarked that each House has a specialty,—that of the Eastern is to develop more fully the work begun by Brethren Kurtz and Quinter in the Gospel Visitor, and continued in the several periodicals now absorbed in the one to

be published at Huntingdon, Pa., viz.: A medium for the interchange of views, comparing and examining them in the light of the Scriptures, trying to prove what is true. To think of those things and to act wisely in accordance with gospel principles, is a very important duty.

And the specialty of the *Vindicator* will be to keep in view the old landmarks, warn against innovations, and to let the old brethren have room to advise, admonish, etc. I do fondly hope that each in its sphere may co-operate in the good work. Go on brethren, take courage, trust in God, and keep your faith alive by the embodiment in gospel work.

ISAAC PHILLIPS.

## "Der Bräderbote."

Is the title of our German monthly, which we publish especially for that part of the Brethren who prefer to read in the German language.

It is the same size as the "Brethren at Work," but is sent monthly, and will be devoted to the vindication of the faith and practice of the Brethren, an advocate of primitive Christianity. We will endeavor to make for our German people a sound, religious monthly, and hope they will give it all the encouragement in their power. One pamphlet, entitled "The Perfect Plan of Salvation," is being translated into the German language, and published in the "Der Bräderbote."

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## The Brethren at Work.

## A RELIGIOUS WEEKLY.

EDITED AND PUBLISHED BY

J. H. Moore, J. T. Meyers, M. M. Eschelman;  
 ASSISTED BY  
 R. H. Miller, J. W. Stein, Daniel Vanhook, B. B. Metzger, and Mattie A. Leen

THE BRETHREN AT WORK, is an uncompromising advocate of Primitive Christianity and its ancient purity.

It recognizes the New Testament as the only infallible rule of faith and practice.

It maintains that Faith, Repentance and Baptism are for the remission of sins.

That Trine Immersion or dipping the candidate three times face-forward is Christian Baptism.

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That the Lord's Supper is a full meal, and in connection with the Communion, should be taken in the evening, or after the close of the day.

That the Salvation of the Holy Rites, or Rites of Clarity is binding upon the followers of Christ.

That War and Retaliation are contrary to the spirit and self-denying principles of the religion of Jesus Christ.

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# THE BRETHREN AT WORK.

"Behold I bring you good Tidings of great Joy, which shall be unto all People."—LUKE 2, 10.

Vol. I.

Lanark, Ill., November 18, 1876.

No. 9.

## The Brethren at Work.

EDITED AND PUBLISHED WEEKLY,

—BY—

J. H. Moore, J. T. Meyers, M. M. Eschelman.

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For The Brethren at Work.

## THE GOOD OLD WAY.

—SELECTED BY ENOCH EBY.

LIFT up your hands, Immanuel's friends,  
And taste the pleasure Jesus sends;  
Let nothing cause you to delay,  
But hasten on the good old way.

Our conflicts here, though great they be,  
Shall not prevent our victory,  
If we but watch, and strive, and pray,  
Like soldiers in the good old way.

O, good old way, how sweet thou art!  
May none of us from thee depart,  
But may our actions always say,  
We're marching in the good old way.

Though Satan may his powers employ,  
Our happiness he would destroy;  
Yet never fear, we'll gain the day,  
And shout and sing the good old way.

Ye valiant souls, for heaven contend,  
Soon all our grief in joy shall end;  
Ours that will wipe all tears away,  
When we have run the good old way.

Then far beyond this mortal shore,  
We'll meet with those who've gone before,  
Through grace divine we'll gain the day,  
By marching in the good old way.

Lena, Ill.

For The Brethren at Work.

## The Bible And Inspiration.

NUMBER VII.

It will be observed from what has already been said that there can be no possible doubt but what the prophets or Old Testament writers were supernaturally aided in what they said and taught. Believing that such was the case, and that sufficient evidence has been presented from the scriptures to establish the fact, we therefore propose to notice now the New Testament writers.

It is a fact that if the Scriptures of the old economy were given by inspiration of God, much more were those writings we now term the New Testament, because the different writers of this sacred book were especially aided, it is said by the Holy Spirit in what they said or taught. Christ had promised them the Holy Spirit, who should bring all things to their understanding and remembrance, and teach them what to say. "It is not you that speak," said Christ, "but the Spirit of my Father speaketh in you." This promise of Christ, that the Holy Spirit, who should teach them all things was fulfilled on that memorable day, when the Spirit descended in all his fullness upon them like a mighty rushing wind, and they were all filled with the Holy Spirit, and began to speak as the Spirit gave them utterance. Here, the word *apudthengomai*, is used in connection with the term Spirit, and more particularly implies such utterance as proceeded from immediate inspiration, including at the same time oracular communications.

It is obvious, also, that this change was not by a gradual development, as is sometimes the case with the Spirit in his wonder, working power in the human soul. The change was sudden; as when God said, "Let there be light, and there was light."

From the very moment this transformation is said to have taken place, we notice a change in the boldness of Peter, in the fervor of John, and in the tenacity of Luke. These men who were once fishermen, and regarded by the higher order of the Jews as the stuff of society now ask in words like these, "Ye men of Judea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words." This same Peter, who denied his Lord and Master on the crucifixion day now comes before the same people with the boldness of a lion, and the authority of a king. It is again to be observed that none of the apostles claimed or even pretended to be more than mere ordinary men, until after the day of Pentecost.

From this day on, however, they claimed to be the infallible organs of God, in that which they both said and taught. They required of men to receive that which they said and taught not as the word of men but as the word of God. 1. Thess. 2: 13. Paul even pronounces an anathema on an angel from heaven, who should preach any other gospel than that which he had taught. Gal. 1: 8.

The apostle John declares that "Whosoever does not receive his record as being of God maketh God a liar." 1. Jno. 5: 15. Again he says: "He that knoweth God, heareth us: he that knoweth not God, heareth not us." Not only are there assertions of infallibility, this authority of God, such as teaching in his name and by his special direction found in a few isolated passages of scripture, here and there, but the Bible is characteristic with it. Just as all nature teems with evidences of an extra-mundane power, a voluntary agent, so the scriptures when speaking of its writers everywhere acknowledges them to be infallible, that what they said God said.

J. T. MEYERS.

For The Brethren at Work.

## THE WAY.

—BY ENOCH EBY.

"There is a way which seemeth right unto a man, but the end thereof are the ways of death." Prov. 14: 12.

DREADFUL, shuddering thought, a man thinking he is traveling the road to life and behold he is on the way to death. Such is the true sentiment of the above text. Can the mind of man conceive of any greater and more lamentable disappointment than for a man to picture before him the prospects of eternal life, with all the beautified beings where there is fullness of joy and pleasures for ever more, and where God and the Lamb and myriads of angels will constitute his companions, and where he can sing the song of Moses and the Lamb ("Great and marvelous are thy works, Lord God Almighty—Just and true are thy ways, thou King of Saints") without a possibility of anything marring his peace and enjoyment? But alas! instead of realizing his expectations, he must only turn away in sad disappointment to turn his eyes downward in sorrow, to take up his abode with the devil and his angels where there is weeping and gnashing of teeth, but yet permitted to see the righteous in their happy state so that he may be fully able to realize what he has lost by not traveling the way, which is right just as of the one which only seemed to be right.

Dear reader pause and reflect for a

moment and ask yourself the question, Am I sure that I am right or does it only seem to be right? In matters fraught with so much importance as the salvation of the soul, we should be certain, and it is our happy privilege to be certain and not only seem, "which is to think or imagine, to strike our apprehension or fancy"—Webster.

The text does not apply to that class, who do not profess to be right. Many will acknowledge that they are traveling on the broad road to death, and hence will not be disappointed. But those who imagine that they are on the narrow or right way, and have no better evidence than feeling or imagination will be disappointed, for it only seems to be right and therefore leads to death.

Thomas said unto the Savior, "We know not whither thou goest and how can we know the way?" Jesus said unto him, "I am the way the truth and the life and no man cometh unto the Father but by me." Here is the right way pointed out by the Savior, that is the way he traveled, and if we follow his footsteps we will travel the same way and,

All other paths must lead astray  
How fair so'er they seem.

The question then arises, Is the way the Savior traveled pointed out sufficiently plain so that we can be certain? We answer it is to every spiritually minded seeker after truth; but when you do find it, it may not seem right to you. To illustrate, have you not frequently in traveling thought you were going south when you were going west, or west when you were going south? I have, and I was so positive that mere assertions or persuasions would never have changed my mind. Only one way it could be done, and that decided the matter beyond a doubt. In a cloudy day I use the compass, in a clear day I look to the sun; and when fully convinced of the correctness of the latitude yet to my fancy or imagination it would continue to seem different, especially if I was wrong in my imagination the first time I traveled the road. Even so in matters of religion, the impressions we receive in our childhood would naturally seem to be right, but sometimes when tested by the gospel compass or the Sun of righteousness, we see plainly the way is wrong. We are not traveling the way that Jesus traveled for it does not lead us to do what Jesus did. What then dear reader, shall we continue to travel on the way which only seems to be right? Oh no! hearken to the voice of the Lord through the prophet, "Stand ye in the ways and see and ask for the old path where is the good way and walk therein" Jer. 6: 16. Do not venture on in doubts, your way must be clear, plenty of guide-boards all along the road.

How many of our dear readers will or may say that it seems right to sprinkle or baptize infants, and recognize them as members of the church, yet the gospel so plainly teaches that the Savior pronounced them the model subjects of the kingdom of heaven, for he said, "of such is the kingdom of heaven," and again: "Except ye be converted and become as little children ye shall in no wise enter into the kingdom of heaven," and sealed his declaration with heaven's signet by laying his holy hands on them and blessing them, but not baptizing them; therefore to recognize them subjects of the kingdom of heaven without baptism we know is right, for the Savior said so, but to baptize them to bring them into the kingdom would not only be wrong but presumption, for it would be doing the Savior's work over again, though it may seem right to thousands to do so, because they had teachers to teach them so.

Again, to resist evil and hate our enemy seems right to many, but that too is a false way, and David says "I hate ev-

ery false way" (Psalm 116: 204). Jesus says "Resist not evil but love your enemy," and if we love any person we will do them good and not evil. If he hinders we will feed him, if he thirsts we will give him drink. No man can love another and at the same time do him an injury and even take his life, as is claimed by many, though it may seem right to some to do so it is nevertheless unscriptural and consequently leads to death. Again, it seems right to many to put away their wives for many trivial causes by giving a writing of divorcement, and then marry another but Jesus says, "Whosoever putteth away his wife, except it be for fornication, and marrieth another committeth adultery and whosoever marrieth her that is put away committeth adultery." Therefore this very prevalent demoralizing, and soul destroying practice is also unscriptural, and hence the end of that way is also the way of death.

It also seems right to members to engage in church festivals, church fairs and church societies, and a variety of other mirthful and jolly amusements for the purpose of raising church funds. The apostle Peter (1st. Pet. 4: 3, 4) calls it all abominable idolatry, and because they think it right they will speak evil of those who do not run with them to the same excess of riot. And was it not that this very popular practice was so strongly branded with Reverends and Rabbis, many a precious soul would lift the curtain and see the spirit that governs and controls them, and that the end of that way is the way of death.

We will now call attention to a few circumstances in which men thought they were doing right, and yet were doing wrong. It seemed to be right for Saul to spare the king Agag, and also the best of the flock to offer as sacrifice to the Lord in Gilgal; yet it was wrong, for the Lord through Samuel had commanded him to destroy them root and branch (1st. Sam. 13: 25) though seemingly plausible reason for his departure, but God was displeased with him, and in consequence thereof he came to a miserable God-forsaken end. Again in 1st. Kings 22: 6 we read of Ahab going up to Ramoth-gilead to battle, under the influence of his four hundred prophets, never once suspecting them to be under the influence of a lying spirit, simply because they all agreed and prophesied just as he wanted it, but rejected Michai the prophet of the Lord, first because he was so far in the minority, and secondly because he did not prophesy as he wanted him, or as the rest did. Dear reader right here let us learn a lesson, that is not to believe any thing simply because a great majority believes and practices it, for it may nevertheless be unscriptural, or the result of a wrong spirit; for the apostle in speaking of the last times says "There are many spirits gone out into the world, but we should try them whether they be of God or not." And again, not to reject the truth advocated by his servants, though they may be far in the minority. The Savior says many travel the broad road but it leads to death.

The prophet that went up to prophesy against the altar of Bel was commanded not to return the way he went, nor to eat bread or drink water in that place, but when he was met by another one who said I also am a prophet of the Lord, come in and eat and drink and then shall you go upon your journey, he thought it would be right, but behold death met him before he returned.

Furthermore Jesus says, "Many will come to me in that day and say Lord Lord open unto us;" but he will answer, "I never knew you, depart from me ye workers of iniquity." What they

had done seemed to be right to them, for they replied, "We have cast out devils in thy name, and in thy name have done many wonderful works." Their way seemed to be right to them, but alas! the end of that way is the way of death.

Dear reader, we have set before us in the Bible a way straight and narrow, spoken of by the Prophets and Patriarchs, and prepared by John the Baptist, and traveled by Christ and his apostles, and all his blood-bought children. It is a beautiful way, a way of holiness. No unclean thing, but the redeemed shall walk in it. The crooked have been or is made straight, the rough smooth, the hills brought down, the valleys filled up, that is, there are no Reverends and Rabbis: no great and small, no rich and poor, none to be cast off and despised, and others to be extolled, all must come on a common level as brethren and sisters: all walk upon the same plain path on which Christ and the apostles traveled. This way we know to be right, it does not only seem to be; but there are ways that may seem to be right, but we do not know, we are not sure hence traveling in doubt, the Scriptures say, he that doubts is damned. We now have in the above considerations set before our minds two ways. The one a narrow beautiful straight forward even way which we know to be right, that leads to life; the other a broad crooked, hilly and rough way, and at best only seems to be right, but we know it leads to death, for our text says the end of that way which seemeth to be right is the way of death.

Lena, Ill.

## AN INCH OF TIME.

"MILLIONS of money for an inch of time" cried Elizabeth, the gifted, but ambitious Queen of England, upon her dying bed. Unhappy woman, reclining upon a royal couch—with ten thousand dresses in her wardrobe—a kingdom on which the "sun never sets," at her feet, all are now valueless, and she shrieks in vain for a single "inch of time." She had enjoyed threescore and ten years.—Like too many of us, she had so devoted them to wealth, to pleasure, to pride, to ambition, that her whole preparation for eternity was crowded into her final moments; and hence she who had wasted more than half a century, would barter millions for an inch of time.—*Etc.*

## MAKING LIGHT OF CHRIST.

WHAT which men highly esteem, they would help their friends to as well as themselves. Do not those men make light of Christ and salvation, that can take so much care to leave their children portions in the world, and so little to help them to heaven? That provide outward necessities so carefully for their families, but do so little to the saving of their souls: their neglected children and friends will witness that either Christ or their children's souls, or both, were made light of.—*Baxter.*

## REST.

FOR the rest, about which thy soul is concerned, I desire to know whether, wearied out with her own righteousness, she is learning to breathe and trust in the righteousness of Christ. For in this our age, this temp. and this world, our waxen hot in many, and charity with those who are struggling with their whole might to be just and good. Therefore my good brother, learn of Christ and Him crucified, and let his law, be thy delight, and thy guiding star for evermore.—*Luther.*



## The Brethren at Work.

"The Brethren at Work," will be sent post-paid, to any address in the United States or Canada, for \$1.25 per annum. Those sending eight names and \$10.00, will receive an extra copy free of charge. For all over this number the agent will be allowed 15 cents for each additional name, which amount can be deducted from the money, before sending it to us.

Money Orders, Drafts, and Registered Letters may be sent at our risk. They should be made payable to J. H. MOORE.

Subscriptions, communications, etc., should be addressed: J. H. MOORE,  
Lanark, Carroll Co., Ill.

LANARK, ILL., NOVEMBER 18, 1876.

In the last issue, under the head of Jerusalem correspondence, we made a mistake and wrote "American quarters," instead of "Armenian quarters," as it should have been.

A telegram from Bro. Hillery, who has been lying sick at the house of Bro. John Wampler, Carthage, Mo., informs us that he is now better and would soon start for his home at Shannon, Ill.

If any should fail to get their papers in due time, they will please drop us a card. Just about this time the whole country is in a state of excitement over the election, and consequently the mails have been very much neglected the last week.

LAST Saturday we had a pleasant call from our uncle, Philip A. Moore, of Rensselaer, Woodford county, Ills. He preached for the brethren at Shannon on Saturday evening, and Sunday 10 A. M., and also, at Cherry Grove Sunday evening. He reports good prospects for a large list of subscribers from Woodford county.

BROTHER HOPE is now in Norway preaching the gospel. He says there are more calls for him to preach the word than he is able to fill, and that the officers of the government treat him with kindness and respect. This is the result of living in accordance with teachings. To preach one thing and practice another is so inconsistent that the most careless observer cannot fail to see it.

PARTIES desiring printing—such as pamphlets, tracts, envelopes, bill-heads, letter heads, sale bills, cards or anything of the kind in either English or German, or both if wanted, can have it neatly executed by sending to us. Orders by mail promptly attended to. We are prepared to correctly translate from German to English or English to German as may be desired.

WE feel to apologize to some of our readers for using an inferior quality of paper this week. We ordered paper from Chicago in good time, but the excitement over the election has so deranged business in certain circles that the paper was not sent in time to be used in this issue, hence we have to print about 700 copies on an inferior kind of paper. The consequence will be that about 700 of our subscribers will not get as good paper as heretofore, but then they can see the difference between good and inferior paper. Will try to avoid any similar mistake hereafter.

## OUR AGENTS.

SO far as heard from our agents seem to be doing an excellent work, and are meeting with pretty good success in collecting subscribers. The largest list we have yet heard of is 30 names. Our prospects for a large list seem to be very good, and we hope our agents will work faithfully and send in the names just as fast as received that we may get them on our book in good time. Those wishing to act as agents will write for specimen copies and prospectus, which will be furnished free.

## WALDENSES IN MISSOURI.

WE incidentally learn that a small band of Waldenses from South America have commenced forming a

church and settlement in the state of Missouri. The exact part of the state where this church is being formed, we have not learned. If any one can give us any information regarding their whereabouts, their language and also the addresses of their ministers we will accept such as quite a favor.

There is, if our memory serves us correctly, a small body of these people somewhere in the state of Mississippi, but we know very little of their faith and practice. A number of them are still living in the valley of Piedmont, and it is presumed that if the settlement in Missouri proves successful, a number will emigrate from Italy. America is steadily becoming the world's asylum of religious liberty, and how thankful we ought to be that our homes and kindred are here.

## DER BRUEDERBOTE.

THIS week we print and mail *Der Bruederbote* to all its subscribers, though owing to our great pressure of work, a little late. One more number and the present volume closes. The next volume will be commenced with the beginning of 1877. *Der Bruederbote* is the same size as *THE BRETHREN AT WORK*, but published monthly instead of weekly. Price 75 cts. per annum. Any person sending five names will receive an additional copy free; or for \$2.00 we will send both *Der Bruederbote* and *The Brethren at Work*. Our *Perfect Plan of Salvation* is now being translated and printed in *Der Bruederbote*, and as soon as this is finished then our *True Immersion Traced to the Apostles* will also be translated and published in the paper. In addition to these we purpose publishing a great deal of important matter, that our German people cannot well afford to do without. It being the only German paper now published in the brotherhood, it is hoped that our brethren and sisters generally will take quite an interest in giving it an extensive circulation. Send for specimen copies and prospectus and introduce it as far as possible among all the German readers in your community.

## ADAM AND CHRIST.

A STRIKING contrast is manifested in Adam's defeat by Satan, and the victory of Christ over the enemy. In the first instance the adversary prevailed over our first parents, while in the latter, the seed of the woman drove him from the field. After his victory over the first happy family on earth, as a consolation to the whole human race it was declared that the seed of the woman should bruise the serpent's head; this long looked for promise, was fully met, when the seed of the woman, in the person of Christ, came out more than conqueror, in the lonely battle of the Wilderness.

The conflict continued more than three and a half years, when the final resurrection and ascension of the seed of the woman gave him the victory over death, hell and the grave. Thus the seed of the woman bruised the serpent's head, released the world from the penalty of Adam's sin, reinstated them in the dispensation of grace, and now we have reason to us in Christ what was lost in Adam.

## THE VINE AND BRANCHES.

Continued from last paper.

"I am the vine, and ye are the branches,"—John 15: 5.

AS we are engrafted into Christ the vine, and as it is concluded that we need not bear fruit like the vine, from the fact that the graft always produces fruit of its own kind, we deem it proper to set before our readers a clear elucidation of at least this particular part of our subject.

In nature, however, the graft does bear fruit of its own kind, hence it follows that the olive branch when engrafted into the grape vine still produces the olive fruit. The grafting does not change either the nature of the graft or fruit. If this feature, to illustrate the nature of the vine and branches, is inserted upon, applying to Christ the vine and his

branches, it proves too much: for then the Mormon when engrafted into Christ would still be a Mormon; the changing of relation would not change his nature. The same might be truthfully said of the Mohammedans and Pagans. Thus Christianity would be of no benefit to the world whatever.

Paul in Romans 11: 24, gives a clear solution of this problem when he discovers to us that the grafting in this case is contrary to nature, then it follows that all those who are engrafted into Christ not only partake of his nature, but produce the same kind of fruit. The Mormon when engrafted into Christ ceases to be a Mormon, and no more believes and practices the Mormon doctrine, but becomes a Christian. Just so with the Pagan or any other person or class of people: when engrafted into Christ, they not only partake of his nature but bear the same kind of fruit.

This feature is a noble characteristic of the Christian religion—one that commends itself to the playful consideration of every attentive Bible student—Those who are introduced into, and accept the teachings of Mohammed, partake of his nature, that is, are influenced to become like him. So it is with those who are introduced into Christ; they are thereby influenced to become like him, believe and practice what he taught, and engage in the same kind of religious duties that he practiced and enjoined upon his followers. It therefore follows that if all the religious denominations were engrafted into Christ they would all be alike. There would be no division among them, but all would be perfectly joined together in the same mind and the same judgment. There would be no contentions about the speculative and conflicting theories of modern Christianity; nor would there be one party obeying a command and another rejecting it; there would be no contention about obeying any of the plain, positive teachings of either Christ or the apostles. But as long as one clings to W—, another to C—, another to L—, and the fourth to Christ, just that long will we have these contentions and divisions among us. One party practices several different modes of baptism because L—, the vine of which they are a branch, practices them. Another party reject foot-washing, and were influenced to do so by the practice and teachings of C—, to whom they are closely united by faith and practice. Let all parties become closely united to Christ by faith and practice and these differences will vanish at once.

Next we inquire: Who are the branches? To this, three very plausible answers may be given.

1st. The different congregations of true believers composing the Church of Christ. All the branches being alike and producing the same kind of fruit, may very beautifully represent the Church of Christ composed of numerous congregations perfectly united in the same faith and practice. But it would certainly be contrary to all reason and good logic to call churches that neither resemble each other nor Christ, branches of the true vine.

2nd. Christ the vine, and the apostles the branches. The apostles being engrafted into Christ are the branches and produce fruit—the New Testament, upon which all nations can feast and be saved. As the vine supports and imparts life and nourishment to the branches that they may bear fruit, so Christ supported and instructed his apostles that they might hand down to rising generations that which will restore them to the favor of God, as enjoyed before the fall of our first parents. This answer contains some beautiful thoughts.

3rd. Christ the vine and all true Christians the branches. To this we incline, believing it to be more in harmony with the general tenor of the Scriptures; for our text says: "I (Christ) am the vine and ye are the branches." Every one who is received into Christ is engrafted into him, and becomes a branch of the true vine. Then, gentle reader, if you are in Christ it will be known by your fruit, for you will partake of his nature and produce in your action and conversation the same fruit that was seen in Christ. But if there be no re-

semblance whatever, certainly you stand in need of much grace that you may be purged and prepared to bear more fruit.

## SOME GOSPEL FACTS.

Enough as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us, even as they delivered them unto us, which from the beginning were eyewitnesses, and ministers of the word; it seemed good to me also, having had yet a further understanding of all things from the very first, to write unto thee in order, most excellent Theophilus, that thou mightest know the certainty of those things, wherein thou hast been instructed. Luke 1: 1-4.

WE will carefully observe, First, That "many" had taken something in hand.

Second, That something was, "a declaration of all things most surely believed among" the children of God.

Third, That "those things" were set forth precisely as they were delivered by those who, "from the beginning, were eyewitnesses, and ministers of the word."

Fourth, That Luke had not only understanding, but perfect understanding of "all things from the very first."

Fifth, That the "all things" which were received and delivered were not simply believed, but surely believed. And more than that; they were "most surely believed."

Having these facts well fixed in our minds, let us continue to look at them in the splendor of gospel light.

The position we occupy before the world arraigns the great body of religious professors as having departed from the faith and doctrine of Jesus, but without any feeling of animosity or bitterness on our part. The position is the result of a strict adherence to the principles of our Lord Jesus. We made none of those principles; we never invented any law or rules of faith and practice. All we have, all we are, all the rules belong to Christ.

We seek no advantages that will not as surely accrue to others if they obey Jesus. Neither do we seek any glory that can not be ascribed to our heavenly Father. What we are willing to believe, obey and enjoy can be believed, obeyed and enjoyed by all others if they will. True, the effort to get back to correct principles is never applauded by those who are involved in errors and abuses; but what of that? Get back we must, whether applause or denunciation greet our ears; for the faith and practice that led to salvation in the first century will surely lead to salvation in the nineteenth. The world may change, the earth, the rivers, the forests may change but the gospel of Jesus never. Right principles and exact truths are just as essential to true holiness now as in the days of Christ and the apostles. Age and abuse have not subtracted one iota from their power. Error has no divine right. Neither are Christians commissioned to retain error and abuse.

We know that the eye-witnesses of the Lord Christ's ministry "most surely believed" the "all things" of their Savior. To "most surely" believe the same things is no disgrace in the sight of God. Is a man not a Christian because he "most surely" believes the "all things" which Christ and his apostles delivered? If a man can "most surely" believe the gospel by not obeying all of it, can not another one be a Christian by doing precisely as the Lord Jesus teaches?

No difference how much men may say the order of God's house has been changed, the order is still the same. An error or untruth does not become a truth because somebody says so. If all the world should say that oil and salt-water combined produce sugar, that wouldn't make it so. Just so, if all the world says a little obedience and a large amount of error is the exact truth as revealed by Jesus, that would not make the mixture an exact truth. A truth can not be a tenth in the first century and an error in the nineteenth. Neither can a truth in the first and there found to be a falsehood. Christ was the truth, and this the early Christians most surely believed.

The apostles believed Jesus. They believed all he taught. They believed that Jesus was the Son of God, and taught it. They believed the doctrine of repentance, and taught it. They believed what Jesus

said of faith, and taught it. They believed what he said about baptism, taught and practiced it. Thus far they did precisely right, because they simply believed, taught and practiced what Jesus commanded. They believed what Christ said about feet washing, taught and practiced it. In doing this, they "most surely believed" in feet-washing, did they not? Feet-washing being one of the "things" of which they "had perfect understanding," they did not "most surely" believe it by not practicing it. To publicly wash one another's feet being the practice of the primitive Christians who obeyed all divine orders, and obeyed none that were not divine, it follows, that in order to occupy apostolic ground, the same must be believed, taught and practiced now.

That the primitive Christians "most surely believed" in the Lord's Supper—a full evening meal,—taught and practiced it, is beyond a doubt. It being a truth in the time of the apostles, and worthy of strict observance, is it any the less a truth now? Were they not "most surely" Christians when they believed, taught and practiced it? The conditions of pardon and eternal life being the same in the nineteenth, as in the first century, is a man any the less a Christian if, from the heart, he believes, teaches and practices the same "form of doctrine?" Is he a Christian,—doing precisely as Christ and the apostles did, when he believes, teaches and practices something else? Can he say he "most surely" believes "all things" taught and practiced by the early Christians? This is an important query, and its answer should be sent back by at once strictly complying with the requirement of the Lord Christ.

We ask no man to believe more than the apostles believed. We ask none to enjoy less than they enjoyed. We ask none to obey somebody else instead of obeying Jesus. To have faith in God and his word is no disadvantage. We know that God reject no man because he loves and obeys him. He punishes no one for obeying him as the apostles did. The wrath of God is not reserved for those who obey him, but for "those who know not God, and obey not the gospel of our Lord Jesus Christ." (2. The. 1: 8.) Therefore to "most surely" believe and obey "all things" that the gospel teaches is to please our Father. To please him is life eternal.

To "know the certainty of those things wherein we have been instructed" is entirely satisfactory. Why not? E

## IMPORTANCE OF TIME.

BY J. S. MOORE.

(Continued from last number.)

"Today, if ye will hear his voice,"—Hebrews 3: 7.

WISDOM, by way of application, we address ourselves first to the young, who have not yet spent much of their time in sin. Embrace Christianity in your youth, while your hearts are yet tender, and the affections are susceptible of being raised to heaven and fixed upon heavenly things. By so doing you will escape many snares and temptations.—You will lay the basis of Christian character being equally strengthened and developed, and you are growing strong in the Lord in the power of his might.—Your whole organism, physical, mental and moral, is governed, controlled and brought in subjection to the graces and virtues of Christianity. Your influence is also on the side of right, influencing your associates to imitate your Godly example; thus taking others with you to heaven, and spending your time in the service of God; and if faithful until death, will hear the welcome proclamation, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

We next address ourselves to those more advanced in life, who have spent a good part of their time in sin and folly; who may be heads of families and still out of the church. The language of our text speaks loudly to you "to-day." It says, you have spent too much of your time in sin already. Your influence in your own family is not good. You are not bringing up your children in the nurture and admonition of the Lord.—



Your influence among your neighbors is perhaps not as good as it ought to be; besides this, the time you have already spent in sin, is time lost, and *badly lost*. Today, if you had embraced religion in youth, you might be well advanced in the way of life and salvation; but instead of this you are still in your sins, and losing more time. We entreat you to hear the voice of Jesus "to-day."

We next address ourselves to those who have arrived at old age and yet in their sins. Of these there are many in the world. The language of the text, "to-day," speaks in thunder tones to you, telling you that your day of life is nearly spent, your clock of time has struck eleven, and soon will strike twelve; your race is nearly run and still sinning, still losing more time. We entreat you also to hear the voice of Jesus, "to-day," though it be the eleventh hour.

## HEARING

means to *obey* in this connection. Obedience is the best sacrifice we can offer unto God. Christ knew that there was a disposition in the human mind and heart to evade the more self-denying part of his word, hence says, "Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven" (Matt. 7: 21). Again, "Teaching them to observe all things whatsoever I have commanded you" (Matt. 28: 20). Again, "For this is the love of God that we keep his commandments" (John 5: 4). Again, "And hereby we do know that we know him if we keep his commandments" (John 2: 33).

(To be concluded next week.)

## BAPTISM

## Into Each Name of the Trinity.

BY J. W. STEIN.

BUT come exclaim with astonishment, "What one immersion?" and three immersions?" Such, I remark, is not at all strange when we reflect a little upon the uses and idioms of language. When Christ speaks of the universal church he calls it "My church," (*ekklesia*) (Matt. 16: 18). Paul calls it "one body," Yet we find its local parts called "*churches*," (*ekklesiæ*). There was the church at Rome, at Corinth, at Ephesus, the "*churches* of Gallatia," the "*seven churches* (*ekklesiæ*) of Asia" (Rev. 1: 1). In common language, the woodsman that has cut off his dog, says, "I have cut off my end." But how did he get it off? By cuts. You call that brutal infliction a "cough," but of what does it consist? Of coughs. I make these remarks only to show that the *same word* is often used in the singular to express the whole of a thing, that is used in the plural to express its parts. Alexander Carson, one of the most distinguished Baptist writers that Europe ever produced, found no difficulty with this thought. He said, "The three immersions used by the ancients in the performance of the rite are called *triple baptism*, *three baptisms*, that is, *three immersions*; for it could not have been *three purifications*, it was only *one purification*. I am well aware that the three immersions may be called also *one baptism*. My philosophy can account for this. When they are said to be three baptisms, the word is used in reference to the act of immersion; when they are called one baptism, the word is used in reference to the rite in its appropriate sense. The three immersions are, in the estimation of those who used them, only one rite, which was designated by the word baptism" (Carson on Baptism, p. 491). But we do not need the foregoing argument, however available, if we remember that "*in baptism*," here rendered "*one baptism*," cannot be rendered "*one dip*." Could it be rendered by some word bearing the same relation to *baptizo* that *baptisma* has to *baptizo*, the advocates of the single action would have an argument. *Ing*, put on to a verb in the present tense indicates repetition or continuation of action.—"Thou, *one dip*," expresses but one action, but *one dipping*, involves a plurality of steps. The word *spoke* really requires but one articulation, but *one speaking*,

indicates a repetition of words. So, *one dip*, would require a person to be put into the water *once*, but the word admits no such rendering, while the emphatic Diaglott renders it "*one dipping*," and Luther's translation has it "*die taufe*" *one dipping*. With this rendering I am informed corresponds the Gothic of the 4th cent., the Anglo-Saxon of the 8th cent., the Danish of 1524, the Swedish of 1534, and the Dutch of 1560.

It should be remembered that *baptisma* corresponds with *baptizo* a frequentative Greek verb. Bullion says, "*Frequentatives express repeated action*," also, "*Frequentatives are those which signify repeated action*." These commonly end in *to*." (Gr. Gram. § 72, 193, 8. § 115, 214, 2). With this agrees Rost (Gram. § 94, 2. b), also, Buttman, (Gram. § 119, 1, 5, 2). To this class of verbs belongs *baptizo*. In support of this statement we appeal to lexicographers of acknowledged scholarship and ability. Liddell and Scott define *baptizo* "To dip repeatedly," &c. Donnegan says, "To immerse repeatedly into a liquid," &c.—Passow says, "To immerse often and repeatedly," &c. Bretschneider says, "Properly, often to dip, often to wash," &c., and Richardson's large English Dictionary defines baptize as anglicized in James' translation from *baptizo* "To dip or merge frequently," &c. Our position is still strengthened when we remember that while these prominent lexicographers find in *baptizo* the idea of repetition, *not one*, as far as we have been able to learn, denies it. It is true that a large class of lexicographers omit it, which omission, however, is no testimony against it. There are several important incidents recorded by the evangelist John, which Matthew, Mark and Luke do not mention. Do we, therefore, impeach the correctness of John's testimony, and reject it? Verily not. Had Matthew, Mark and Luke contradicted John, the case would have been different. And had other lexicographers opposed the testimony of Messrs. Liddell, Scott, Donnegan, Passow and Bretschneider, the matter would be different here. But positive testimony can never be invalidated by mere omissions. Yet I do not know that I will go amiss if I say all lexicographers have granted what we claim in the truest meaning of *baptizo* when they define it, "*To dip, to wash, to cleanse, to purify, to perform ablution*," &c. Here I appeal to the candid, honest mind to decide for itself whether these effects are accomplished by *one dip*, or by *one dipping*. When one sets colors, or when you wash your hands, or clothes, or perform any other ablution, is it done by *one*, or by *repeated actions*? *Bapto* means to dip, &c., without the idea of repetition. But it and *embapto*, its compound, occurs only six times in the New Testament, and never of baptism. The following are the examples: Matt. 26: 23, "has been dipping (*embapton*) his hand," Mark 14: 20, "dipping (*embapton*) with me," Luke 16: 24, "that he may dip (*bapso*) his finger," John 13: 26, "Shall dip," (*bapso*) and "having dipped (*embapso*) the sop," Rev. 19: 13, "garment dipped (*bebannunon*) in blood." Here we see the application of *bapto*, while *baptizo* is said to occur eighty times, and wherever the ordinance is referred to, it, with its cognates and its corresponding substantives, is employed. This being the case, I maintain that the apostle's language, "One Lord, one faith, one baptism," when understood, only supports our position. Some have criticised our objection here by saying that "if *baptizo* admits repetition of action the commission might be read, 'Baptizing them repeatedly in the name of the Father, and baptizing them repeatedly in the name of the Son, and baptizing them repeatedly in the name of the Holy Spirit.'" This criticism, however, is both impertinent and unbecomingly. First, Because the participle *baptizing*, in the text, already admits the idea of continuation or repetition, which idea is limited only by the three distinct qualifying clauses of the text, and, Second, Because no verb, in any language, can involve more than one action at a time in the present tense, but a given suffix can express or indicate a repetition or continuation of the action indicated by the root. Suffice it then to say, no objection can be urged against

the frequentative force of *baptizo* that cannot with equal propriety be urged against the whole class of Greek frequentatives. Hence, before claiming that the expression "*one baptism*" is contrary to our mode of administration, they must prove not only that *baptizo* does not admit of repetition of action, but that this entire class of verbs ending in *to* and others to which *baptizo* belongs, which form a constitutional feature of the Greek language, *are not* frequentative and have no such use, for as long as it is possible for any other frequentative verb to admit repetition of action, *baptizo* may do the same. Some have tried to beg the question here by saying that "repetition don't mean time." I answer, three actions following each other in succession, does make repetition, but *one action alone never can*. Mr. Campbell tried to evade the frequentative force of *to* by what he called a "*new theory*" of his own, viz: that *to* does not indicate the repetition of the action which the root denotes, but the *rapidity* with which the action should be performed. (Campbell and Rice Debate, p. 78). He substitutes the idea of *rapidity*, so irreverent in its application to a sacred ordinance, for *repetition*, as though the two things were at all alike, and puts this *new idea* of his own in the place of a constitutional feature of a language, venerable with age, and rich in sacred and classic literature.

"NOTE.—"GENUINENESS," here, is quoted by Origin in one of his treatises on John, and none probably from older and more reliable readings, as "Evangelismos," which seems to be the more correct rendering, as it evidently corresponds with Gen. 3: 3.

(To be Continued.)

## OUR CALLING OF GOD.

BY B. B. MEXNER.

NUMERABLE millions of people I have lived and died on this earth since the sixth day of God's creative work, when man was created in the image of his Designer. We are struck with awe when we think of such a numerical wonder. And we feel sad when we contemplate another thought: *How many of these was a sinner before God, and had need of the atonement which was made by the sacrifice and the shedding of the innocent and precious blood of Christ, a "the Savior of the world."* This is a sweeping assertion, and must be correct or the Scriptures are unintelligible. No one can lay claim to that innocence and holiness which Adam and Eve possessed before they violated the Great Creator's command: "Of every tree of the Garden thou mayest freely eat, but of the Tree of the knowledge of good and evil, thou shalt not eat of it." Eve first yielded to temptation, and then Adam, and so they ate

"The fruit of that forbidden tree whose tainted bough brought death into the world, and all our woe, With loss of Eden, till one greater Man Redeemed us."

—See Milton's "Paradise Lost."

This was an eruption of a volcano of corruption which has covered the face of the whole earth with the lava of sin.—There is not a spot on the globe that is free from the invasion of the dreaded enemy of God and man. We are all "sold under sin." But the Plan of Redemption has been executed, the way to our "Father's house" has been opened by his beloved Son, the true believer's Elder Brother, and

## A GENERAL CALL.

has been made. As every soul was condemned under sin, so he is a sacrifice unto God for all, and every soul is heartily invited to come and be reconciled and saved. The prophet wrote of him: "A just God and a Savior; there is none beside me; look unto me and be ye saved, all the ends of the earth" (Isa. 45: 22). John, the beloved disciple, wrote the words of John: "Him that cometh to me I will in no wise cast out" (John 6: 37). Paul, the faithful Paul wrote to a young minister, "This is good and acceptable in the sight of God, our Savior, who will have all men to be saved and to come unto the knowledge of the truth" (1 Tim. 2: 3). Of the many similar proofs to be found in the Holy Scriptures, I beg leave to quote one golden passage written by Saint John, in his exile on the Isle of Patmos, at the dictation of Jesus,

the Revelator: "The Spirit and the Bride (the church) say, *come*. And let him (the believer) that heareth say, *come*. And let him that is athirst, (the earnest seeker), *come*. And *whoever will* let him take the Water of Life freely" (Rev. 22: 17). Oh what refreshing breezes are these from the highlands of heaven! Does not this last seem almost a special call to you, dear reader? Jesus calls you. Can you realize it? Have the hands of sin bound you so tightly that you cannot come? This cannot be, methinks, for Jesus has broken the power of sin, and it binds us only as we yield to its scattered influences.—Jesus save the chief of sinners. He invites all, and

## HE SAVES ALL THAT COME

unto him, according to his directions.—His very name indicates salvation. About the time of the birth of Jesus, an angel of God appeared to Joseph the espoused husband of Mary, the mother of Christ, and said: "Thou shalt call his name Jesus for he shall save his people from their sins." Not in their sins, but "from their sins." A divine missionary must have a divine name, and in this name there is centered the fullness and power of salvation. This is the name that we must have not only "by heart," but in the heart—in the life—our all in all.—Every one must find in Jesus, the propitiator, a remedy for sin, a Savior from the dominion of sin, and a sanctifier unto true holiness. We are called of God from the kingdom of sin into the glorious kingdom of true righteousness and holiness. Sin must be abandoned and resisted even unto blood, if need be. He who calls wants a full acceptance—a whole sacrifice. He will save his people, and they are those who believe on him and obey his teachings. Beloved reader, are you thus numbered with his people? If not, why not? Eternity will answer for you. Make haste. When you are so generously, so cordially invited to such a feast of good things as the gospel call affords, how can you delay? Decide *now*.—Come on the Lord's side and be saved.

## HOLINESS IN JESUS

who have accepted his call to repentance, and taken upon you his yoke of obedience to keep his commandments, we are moved by the spirit of a loving Savior to whisper to you of your *holy calling*. You are called as "priests unto God" to minister at God's altar, and there offer your own selves, presenting your bodies a *living sacrifice, holy, acceptable unto God, which is your reasonable service*. Nothing is to be received. No sacrifice is worthy of God's hospitality unless it be a complete offering. To such service ye are called, O ye who have been "buried with Christ in baptism" (Col. 2: 12). "I beseech you that ye walk worthy of the vocation when with ye are called" (Eph. 4: 1). Your calling is a vocation, a labor, a service, an employment, a life-business, and it is holy. It is all for your own benefit—your salvation from sin and its dreadful consequences—and to bring you peace and happiness through days of grace and ages of eternity. It is written of Jesus: "Though he were a Son yet learned he obedience by the things which he suffered; and being made perfect, he became the Author of eternal salvation unto all that obey him" (Heb. 5: 9). If, then, our eternal salvation depends upon our obedience, not as a thing of merit, but to fulfill our calling of God, then how strictly, how humbly, how faithfully, we ought to obey in all things commanded us. O that we could now live as we will wish we had lived when life's last hour came! Paul, in his departing hour, could say, "I have fought a good fight." It was a fight of faith and devotion to the cause of Jesus and his sayings. Brother, sister, you are called of God. Are you getting ready to say cheering, triumphant words like old brother Paul: "I have kept the faith." Then let your calling be improved and made holy by your example and faithfulness, by your love to Jesus and his word, by your love and sacrifice for your brethren and sisters in Christ—the church of God. Let us make good our holy vow: to renounce the world with all its pernicious ways. We are not only saved from our "old sins," 2 Pet. 1: 9, but we are

## CALLED UNTO HOLINESS.

When saved from our sins we must, of necessity, remain in a saved condition and relation to God, to make our calling holy. "Keep yourselves in the love of God," is the way the apostle Jude says it. Let sin find no harbor. Yet if it deceive you and cause you to offend or to err, it shall not drive you away from the camp of the Lord's army in despair, if you confess your fault and repent of it. Your Lord knows full well how we are "subject to vanity." He has provided relief from our regrets, and our failings, our sorrows, our troubles. The beloved disciple admonishes and comforts us: "These things I write unto you that ye sin not; and if any man sin, we have an advocate with the Father, Jesus Christ, the Righteous; and he is the Propitiator of our sins; and not for *ourselves only*, but also for the sins of the whole world" (1 John 2: 2). Rejoice and give thanks, for the excellency of your calling of God. God "hath saved us and called us with a *holy calling*, not according to our works, but according to his own purpose and grace." This "holy calling" forbids any trust in our own doings, and points us to Christ alone for our salvation. We ought to do all he has commanded us to do, *shamefully because we love him*, and not trust that our doing will save us. This would be trusting more in the created than in the Creator. Trust in God and in Jesus, his well-beloved. Let him, as a living, sufficient Savior, be the supreme object of our faith, our hope and love, and then we can no more keep from walking in his commandments than the waters of a fountain from following their channel.—So shall we keep his commandments—the test of our calling of God. This is the "highway of holiness." God is holy, so therefore, we must be holy. "Be ye holy for I am holy," saith our God. "Follow peace with all men and holiness, without which no man shall see the Lord." Surely if any of us are lost it will not be said that we were not warned. Every page of the Bible calls on us to praise and serve the living God. We have "precept upon precept," and called with an holy calling. A holy life here on earth is the qualification to gain admittance into the presence of the King whom we serve. If we live in sin we are not called, but if we belong to Christ we can sincerely say: I have nothing so much as sin; I desire daily to get rid of it; Lord help me to be holy. Is this the way you follow Jesus? Is this the manner of your life toward God and his word? Then press on, and soon you will hear the glad plaudit, *well done*. Yours is also

## "A HIGH CALLING OF GOD,

in Christ Jesus" (Phil. 3: 13). Let it ennoble your heart and set it upon heavenly things. Let it elevate your desires, your tastes, your hopes. Let it raise the tenor of your entire life so that it will be spent for God and his holy service. You are partakers of the "*heavenly calling*" (Heb. 3: 1).

Your calling is holy because it is heavenly. It is a call from heaven and by heaven's Proprietor. If only man call thee into the service of God or the membership of his church, you may sustain a terrible loss—wreck and ruin are almost inevitable. Until you recognize your call, a call from heaven, you remain uncalled. Are you called of God? Then serve him. Does his spirit quicken you to "newness of life?" Then walk by the teachings of his word. Is it a call to *heaven*? Then follow heaven's Shepherd. Are you a stranger here and is heaven your home? Then yours is a heavenly calling. Thus our calling of God is *holy, high, heavenly*. Christian reader, do you realize it to be so? Then you are happy in the calling. You can "endure hardness as a good soldier." You can "take up your cross, deny thyself and follow Jesus." Your cup is now mingled with joy and sorrow, but when he who calls you, shall call you home, your joy shall know no sorrow.—The world has great joy and gladness when it crowns its victors. But pen and language fail to describe the joy of heaven's denizens when Jesus shall welcome his faithful, triumphant followers, and crown them joint heirs. "Let no man take thy crown."



## FAMILY CIRCLE. CORRESPONDENCE.

## RELIGION.

'Tis a folly and a crime,  
To pass religion by;  
For now is the accepted time;  
To-morrow you may die.

Our hearts grow harder every day,  
And more depraved the mind;  
The longer we neglect to pray,  
The less we feel inclined.

Yet sinners trifle— young and old,  
Until their dying day;  
Then they would give a world of gold,  
To have an hour to pray.

Oh, then, lest we should perish thus,  
Let us no longer wait,  
For time will soon be past with us,  
And death will fix our fate.

J. S.

## WHAT A PRAYER DID.

It seemed as if the whole village had turned out to attend Margaret Mason's funeral. Every one mourned as for a friend. Margaret, though a poor woman, was an important personage in the village. Wherever there was a sick neighbor to nurse, there this hard working old woman might be found. No wonder, therefore, that the tears which fell on the day of her burial were tears of true and abundant sorrow.

When the funeral had dispersed, a stranger still lingered near the grave. And when it was filled up, and the hill-lock smoothed, she took a young tree from beneath her cloak, and planted it on the grave. With a quickened step she then passed down the village, stopped for an instant at the gate of Margaret's little garden, plucked a sprig of sweet-brier and a bit of the flower which our villagers call the "everlasting," and was about to walk away.

"Dear me," exclaimed one of the old people, "if that isn't Mrs. Stanton, the pawn-broker's wife. Why, it must be well-nigh five-and-twenty years since she and her husband gave up business and left the place."

"Nay, nay," said another elderly person, "Sally Stanton was a hard, grinding woman, and never had a tear to spare for the living or for the dead."

I heard no more, for I hastened to overtake the stranger.

"Are you a relation of Mrs. Mason's?"

"No, ma'am; at least not that sort of kin which you mean, though in heaven, I believe, it will come out that we are very nearly related;" and the woman wept like a child. "I believe," she continued, "that it is owing to the prayers of that dear saint whose body has been put into the grave this afternoon that my soul was ever snatched from the wrath to come and brought to Christ."

"Margaret herself would have told you," said I, "that the praise is not due to her prayers, but to the saving grace and living intercession of God's dear Son. However, I believe we mean the same thing."

## EVERY-DAY RELIGION.

WE must come back to our point, which is, not to urge you to give yourself up to mission work, but to serve God more in connection with your daily calling. I have heard that a woman who has a mission makes a poor wife or a bad mother; this is very possible and at the same time very lamentable; but the mission I urge is not all of this sort. Dirty rooms, slatternly gowns, and children with unwashed faces are swift witnesses against the sincerity of those who keep other vineyards and neglect their own. I have no faith in that woman who talks of grace and glory abroad, and uses no soap and water at home. Let the buttons be on the shirts; let the children's socks be mended, let the roast mutton be done to a turn, let the house be as neat as a new pin, and the home be as happy as home can be. Serve God by doing common actions in a heavenly spirit, and then, if your daily calling only leaves you cracks and crevices of time, fill them up with holy service.—*Spirit.*

Contentment is the shortest and best road to genuine happiness.

## FROM PENNSYLVANIA.

OUR Love-feast at Springfield, Bucks county, came off on the 7th inst. It was in truth a feast of love. The house was well filled and good attention was given to the word spoken. A godly number of brethren and sisters from Lancaster county as well as of surrounding congregations feasted with us. The ministering brethren were Bro. David Grilch and — Grilch from Lancaster county, — Yoder from Bucks, and Wm. Nice from Montgomery county. — Bro. Moses Shuler was also present. — Bro. Jacob Boaz, living near the meeting-house, was not permitted "to share the rich provision," he being prostrated on a bed of sickness. He had to endure some sore affliction, but is still convalescent. May the good Lord abundantly bless all of his dear children, and bring him still closer to him, arouse every soul to new energy in these trying times, when sin and iniquity so much abound, and the love waxes so cold in the hearts of men that a remnant may yet be saved. In looking over the affairs of Zion, it almost appears as if God's elect were deceived. "Show pity, Lord." Amen.

H. F. ROSENBERGER.

For The Brethren at Work.  
EPISTOLARY.

TO the brethren and my numerous friends in Illinois, greeting: I take this method of speaking to you all.

I left home the 10th of August, in company with Bro. Sam'l Small. We arrived at Huntingdon, Pa., in the evening of the same day, where I spent a few days with my brother J. M. Zuck and the Pilgrim family. Had a very pleasant waiting before the Lord. May the Lord abundantly bless them in their noble work, and reward them bountifully for their hospitalities.

I left on the next train for the West. I enjoyed the scenery along our route of travel, and much no doubt would have been interesting, had it not been seceded by the darkness of the night in which we traveled. We arrived safely at Mt. Morris, Ogle county, Ill., about three o'clock on Saturday afternoon, Aug 12th, and were met by a number of friends and brethren, who were awaiting our arrival. We were kindly received and taken care of by the brethren of the Silver Creek congregation.

Next day being Sunday, we were taken to the West Branch congregation, where we had two very pleasant meetings. Think they have a delightful country, and their hearts torn with love.

Returned to Silver Creek church and enjoyed about five meetings, visiting through the day and preaching at night. Meetings were held at Silver Creek and Salem, in the vicinity of Mt. Morris. — During this time I renewed many former acquaintances, and made many acquaintances which I love to remember.

Next I was taken by the brethren to Carroll county, Ill., where most of my relatives reside. Had meetings with the brethren at Cherry Grove church, where a strong and active congregation is located; was taken care of by kind and loving hearts, and through their kindness visited many a pleasant home still fresh and pleasant to recall. I was also taken to Shannon where I met dear brethren.

Visited Lanark and was well pleased with my reception by "THE BROTHERS AT WORK." Here is where a newspaper is being published by the brethren. I made the acquaintance of the brethren who are conducting the same, who are active and promise good things to the church and the Lord's cause. May God bless their efforts to the saving of precious and immortal souls.

I next left Carroll county, in company with a dear brother, for Iowa, passing through Whiteside county, Ill., and Clinton county, Iowa, into Cedar county. Next day about noon reached the point of destination, which is in the vicinity of Clarence, Cedar county, Iowa. This country particularly attracted my attention, and has been remarkably successful in holding it thus far. I would like very much to try that country in the sense of home.

I returned to Lanark by rail. I had now reached my furthest point, and commenced tending homeward, my pulse quickened, and I became more sensitive in regard to the dear ones at home. A day then, seemed almost as long as a week before. Perhaps it was noticeable at times, yet I labored hard to conceal it. I remained but one night in Carroll Co., and was taken (by a dear one, who is an "uncle" to all) to Mt. Morris, Ill., where I first stopped as above stated. I again had several meetings with the brethren at Salem and Silver Creek. Then with tears I left them. Oh! how hard it is to part with those we love so dearly, but we would not wish it otherwise, as this is the grand evidence that we are born of God, because we love the brethren; for God is love. I arrived safely at home on the 6th of September, found all well and glad to see me, for which I was truly thankful indeed. And now dear brethren and sisters, and friends, pardon me for the absence of your names, and your special acts of kindness toward me, but rest assured they are all treasured up, not soon to be lost or forgotten. — This I ask of you yet, remember me in your prayers.

May the grace and fellowship of Jesus, and the communion of the Holy Spirit be with you all, Amen.

Fraternally yours,

JOHN ZUCK.

## FROM THE FIELD.

DEARLY beloved in the Lord. May God bless you all and keep you in the right way:—Jesus says, "My father worketh and hitherto I work."

Everything in every department of life is busy save the demons. The devil, with his united hosts, is working, and why not the brethren be at work? Thank God they are. In your last letter to me you speak of the very hopeful letter you have received from Denmark. I believe that the holy zeal of those dear ones in Europe has stirred out more than one brother from his hiding place.

It is not my purpose in this communication to tell you what I have done; that would not be edifying, for I do so little, and God does so much, that when I look at myself I have nothing to write about.

But I will notice something of what the Lord is doing through the few brethren who are in Mr. where I have been, and where I expect to go before I start home. The brethren here do work, for they are continually aroused and incited on to duty by the many urgent calls all around them. And they not only have to go a "Sabbath day's journey" but from forty to one hundred miles every way. They must go, not closed up in comfortable coaches, but mostly in open wagons. They, by their love and zeal for the Master's cause, have built them up a character that will be hard to break down.

It has only been three weeks since I arrived here, and during that time I know of upwards of twenty earnest calls that the brethren have received from different directions to come and preach, and these calls are mostly from members of other denominations.

Why do they call for the brethren? Here is the answer in their own words. "Because of the corruption brought upon us by a hired clergy; we have been driven in dismay to search the Scriptures, not being satisfied with the pride and dishonesty of our organizations; hence we call for you to come to our rescue." There seems to be a general dissatisfaction in the popular religious world among the reading and thinking ones. The brethren's tracts are being scattered, and they are telling wonders.

Pride and fashion are driving hundreds away from other denominations, and with delight they take hold of the plain, simple order of the brethren, and at the same time weeping that there are some in the church fighting against God's "peculiar people," and against one of the greatest auxiliaries to keep out pride and the abominable fashions of the world.

Brothers and sisters, just at the time when the great men of the world, with all the reliable ones of other religious organizations, are giving us right in our course, we ought not to depart from sim-

licity, but we ought to rise up North, South, East and West, in defence of the simple and self-denying teachings of the gospel and of the spirit of the gospel.

It has been remarked by some one that has his arms around the god of this world, that from a decision the brethren passed in the Southern District of Mo., they will not tend to union. The fact is, the brethren do not want to unite with sin. And further, it is virtually said, that they, or all such churches or districts, do nothing in the missionary work. I believe the brethren in South-west Mo., taking their circumstances into consideration, are an example for work in the missionary field, probably beyond that of any other district in the brotherhood; their desire is, that in all of their life and example, they may bring the sinner from the world to Christ, and not to things that are more worldly, sensual and devilish. The condition of nearly all the religious organizations are such that when the man of the world unites and participates with them in their vain customs, he is a worse man than he was before. Shall the brethren be so too? I tell you baptism, feet-washing, the Lord's supper and communion, with a few other commands, will never save us when our desires for pride, vanity, show and the world, are all the more, save that this damnable life of sin with these black things, are gone into with a vain and false pretension of the religion of Jesus Christ.

The brethren in Newton have among the largest fields to labor in. Their charge reaches this point in Kansas where I am at present. They also have a point in Arkansas, and also a number of far-off places in their own State. — They have decided to build a meeting-house in Newtonia, Newton Co., Mo. As the brethren have no house of worship in the South-west part of the State, it seems that for the good of the cause, it is necessary for them to have one as they now number about seventy-five members in that section, and nearly all in quite limited circumstances. And they kindly ask the brotherhood to help them to about \$600.00. Bro. Stein is gone most of the time from home preaching among the churches East, and the brethren where he lives think if they are willing to deny themselves of his labors that the more wealthy congregations where he has been and where he is now going, should help them build a meeting-house.

I parted with Bro. Stein at the close of the Love-feast season with the brethren in Bro. Samuel Click's congregation, near Nevada, Vernon Co., Mo. He is on a five months' trip, is going to be in Marshall county, Iowa, one week; from there to Blackhawk, and from thence to Lanark, Ill., where he will labor one week, or nearly so, and from there he will go to Shannon. He will get to Lanark about the 28th of Nov., and will leave for Shannon about the 4th of Dec., where he will remain until the 11th, when he expects to start for Ohio. We hope the brethren at Shannon will not scatter the meetings too much. I trust that through the kind providence of God, I may share a part of that feast at Shannon, and participate in the joys and sorrows of the farewell meeting at Shannon the night of the 10th of Dec. Pray for us dear brethren and sisters, that we may be enabled to perform the great amount of labor that is yet laid out for us, and that we may meet in love. In this country where I now am, the brethren never preached but one sermon. — The prospects here are good. Baptism will be administered to-morrow.

LEWEL HULLERY.

Cherokee, Kan.

## FROM KANSAS.

COLUMBUS, KAN., Oct. 28th, 1876.

BRO. Hullery has been laboring in this vicinity for about one week. Two persons have been added by baptism. — There are nine members here without a shepherd to watch over them. Who will come and feed them, and water the seed already sown? If this could be done, we are sure much good would come from it. May the Lord abundantly bless all the brethren at work, and qualify us all for the labor to come.

DANIEL HARADER.

## BRETHREN'S ENVELOPES.

Is the name we give to our new printed envelope, that we have prepared for the use of our brethren, sisters and friends. Those who have seen the envelope, are well pleased with it, and take delight in using them, when writing to their friends. Send for a package, show them to the members, and do good by using them. They will be sent post-paid for 15 cents a package—25 in a package—or 50 cents a hundred.

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## The Brethren at Work.

## A RELIGIOUS WEEKLY.

EDITED AND PUBLISHED BY

J. H. Moore, J. T. Meyers, M. M. Eschelman.

ASSISTED BY

R. B. Miller, J. W. Stein, Daniel Vanhook, B. B. Mentzer, and Mattie A. Lear.

THE BROTHERS AT WORK, is an uncompromising advocate of Primitive Christianity and its ancient purity.

It recognizes the New Testament as the only infallible rule of faith and practice.

It maintains that Faith, Repentance and Baptism are for the remission of sins.

That Trine Immersion or dipping the candidate three times face-forward is Christian Baptism.

That Feet-Washing, as taught in John 13, is a divine command to be observed in the church.

That the Lord's Supper is a full meal, and in connection with the Communion, should be taken in the evening, or after the close of the day.

That the Salutation of the Holy Kiss, or Kiss of Charity is binding upon the followers of Christ.

That War and Retaliation are contrary to the spirit and self-denying principles of the religion of Jesus Christ.

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# THE BRETHREN AT WORK.

"Behold I bring you good Tidings of great Joy, which shall be unto all People."—LUKE 2, 10.

Vol. I.

Lanark, Ill., November 23, 1876.

No. 10.

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—BY—

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For The Brethren at Work.

### CHARITY.

BY GEORGE D. ZOLLERS.

OVER! that endearing theme,

Which came from heav'n above,  
And did so brightly shine in him,  
Who gave his life in love,

I long to wear the robe,  
Of perfect charity,  
Tis greater than both faith and hope,  
And will not cease to be,

Though flout, men may be,  
And speak with angel's tongues,  
It not controlled by charity,  
'Tis but as empty sounds.

Though I might faith possess,  
(And some men's faith is strong),  
If I'm not clothed with pure love's dress  
Where'er I'd be, I'm wrong.

Though knowledge I might gain,  
To solve each mystery,  
Yet all my knowledge would be vain,  
Without this charity,

If I have goods in store,  
And give all to the poor,  
If love is not the ruling force,  
My action is impure.

My body might be burned,  
To consummate my zeal,  
If I love's lesson have not learned,  
In vain the pain I feel.

Love suffers long, is kind,  
Will not resent or wrong;  
So Jesus bore the scars of men,  
And contradictions strong

It seeks not earth's applause,  
Nor scales the mount of fame,  
But strictly heeds God's sacred laws,  
Amid reproach and shame.

Love does all things believe,  
That God's Word does enjoin,  
But no untruth will it receive,  
Though reason make it fine.

It meekly bears all things,  
That come in duty's path,  
No words of provocation brings,  
And is not given to wrath.

It hopes unto the end,  
For that, it does not see,  
But in the bright celestial land,  
Our vision shall be free.

God's love shall never fail,  
Though periceries shall cease,  
And divers tongues no more avail,  
To publish words of peace.

For now our view is dim,  
Of bright celestial scenes,  
But then we'll clearly look on him,  
Who now our homage claims!

For The Brethren at Work.

### The Bible And Inspiration.

NUMBER VII.

THE language of Paul as contained in first Corinthians, second chapter to the close of the same, most strikingly displays the presence of the Holy Spirit in all that was taught by the apostles. "And I, brethren," says the apostle,

"when I came unto you, came not with excellency of speech or wisdom, declaring the testimony of God."

Further he says: "But we speak the wisdom of God in a mystery, even the hidden wisdom which God ordained before the world unto your glory; which none of the princes of this world knew; for had they known it, they would not have crucified the Lord of Glory. But as it is written, 'Eye hath not seen, nor ear heard, neither has it ever entered into the heart of man, the things which God has prepared for them that love him.' But God has revealed them unto us by his spirit; for the spirit searches all things, yea, the deep things of God."

The whole sum and substance of Paul's language, as here quoted, shows that he did not pretend to give a philosophical reason of the doctrines he taught. He would have us understand that, that which he taught, was not derived from the wisdom of men, but was revealed to him through the spirit.

The unspeakable riches of God, the mysterious workings of the Spirit, can alone be interpreted by the Spirit himself. "For what man knoweth the things of man, save the spirit of man which is in him? Even so, the things of God knoweth no man, but the Spirit of God." Further the Apostle says, "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him, neither can he know them, because they are spiritually discerned."

Here it may be important to notice again that the words preceding these, are, *pneumatikos, pneumatika, sugkrinontes*, and more particularly imply, combining spiritual or clothing the truths of the spirit in words of the Spirit.

J. T. MEYERS.

### FOR THE BRETHREN AT WORK. WAS JOHN'S BAPTISM CHRIST'S BAPTISM?

BY LEWIS O. HUMMER.

IT seems strange there is a negative side to this question. But then this world is full of strange things. We expect to settle this long controverted question before we close this article, by showing that John's Baptism is the *only* baptism that the New Testament says anything about. Where have we any account of Christ instituting another baptism? Was not John's baptism the baptism of repentance for the remission of sins? And is not that still the New Testament baptism? Has John ceased to proclaim the conditions of salvation? or is he still proclaiming them through the writings concerning him? And are not the conditions of salvation the same? John is to-day preaching or teaching us to bring forth fruit, worthy of repentance.

John's baptism was not a contrivance of his own, but he was guided by the Spirit, and spoke as the Spirit gave him utterance. To affirm that John's baptism is not Christian baptism, is to affirm that both Christ and John were mistaken; both affirm that it was.

Christ, in speaking of John, says, "This is he, of whom it is written: Behold, I send my messenger before thy face, which shall prepare thy way before thee."

John prepared the way by introducing the conditions, (or plan) of salvation. — When Christ came, he did not introduce a new plan or conditions, but aided John in extending the same conditions.

We will now look at a few passages that will establish the fact. "The beginning of the gospel of Jesus Christ, the son of God; as it is written in the prophets; Behold I send my messenger

before thy face, which shall prepare thy way before thee." "Now after John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying, 'The time is fulfilled, and the kingdom of heaven is at hand: repent ye and believe the gospel.'"

Cannot any one see that Christ taught exactly the same doctrine as John? and practiced the same baptism? Christ sent Paul to Ananias to learn the way of salvation. And Ananias says to Paul, "Arise and be baptized, and wash away thy sins." Ananias, the recognized teacher of Jesus himself, taught the baptism of repentance for the remission of sins. This is the only baptism taught within the lids of the New Testament.

I might go on, and quote passage after passage to prove that Christ thus taught nothing different from John, but if any one cannot see the truth of this proposition without additional arguments, he likely will not see it with the additional arguments.

Christ recognized John's baptism as God's appointed way of salvation when publicly immersed by John. John, in giving an account of himself exactly the same as Christ does leaves no room to cavil about this matter. Nothing but the necessity of sustaining unscriptural baptisms, could cause any one to think that John's baptism was not Christian baptism.

We will now look at the passages of Scripture, usually brought forward to prove the negative. The last commission is generally brought forward to prove a difference between John's and Christ's baptism. They think because Christ commanded his apostles to baptize in the names of the Trinity, that no such practice existed at that time; but they might as reasonably think that the apostles never taught or baptized prior to this time.

Is it not a natural conclusion from the premises, that if the apostles had been teachers and baptizers previous to this command, that the command contains nothing new, but merely extends more fully to the whole world what was up to this time confined to the Jews? By referring to Matthew 10: 6, we find that Christ restricted his apostles to the Jews. In this commission there is nothing said of baptizing, but merely of teaching. But from other parts of Scripture, we learn that they did baptize (John 4: 1, 2). Now if they had been in the habit of teaching and baptizing prior to the time that Christ gave the final or last commission, does it not follow that Christ was not giving a new command, but simply extending their teaching and baptizing? And if their teaching and baptizing were extended from the Jews to the whole world, the formula was equally an extension. Does it look reasonable that Christ would give one formula for the Jews, and a different formula for the Gentiles? Is it not an axiom as clear as the light of heaven, that Christ gave us no new formula, but commanded his disciples to use the same, that evidently had been used by John?

The propriety of such a command is easily seen, when we acquaint ourselves with the fact that the Jews could not think of the idea that the Gentiles were to be included in God's plan of redemption. Many of them thought, that Christ was an imposter, simply on account of his respect for the unholy Gentiles. We therefore conclude that the last commission is simply an extension of the teaching and practice of the church.

Some think, as Paul had certain disciples re-baptized at Ephesus, it follows that John's baptism was not Christian baptism. We will therefore, dispose of this objection. Those disciples had heard

something of John's baptism, and had been baptized by some one unto John's baptism and not unto Christ as John baptized.

John baptized unto Christ and those certain disciples were baptized unto John. What did Paul teach these disciples? Simply what John taught. — "Then said Paul, 'John verily baptized with the baptism of repentance, saying to the people, that they should believe in him, who should come after him, that is in Christ Jesus.' " When they heard this, they were baptized in the name of the Lord Jesus." Their error was in mistaking John as the redeemer of Israel. So soon as they were properly instructed in John's baptism, they were then re-baptized. They were not in the first place taught by John or baptized with his baptism until Paul baptized them. Had they been baptized by John, they would have known all about Christ and the baptism of the Holy Ghost, for that was the whole theme of John's teaching.

Remember that Paul only told these certain disciples what John really did teach. Paul said nothing more than John would have said, had he met them. If my memory serves me right, Ephesus was about 700 miles from the place where John baptized. And the fact that they were somewhat ignorant of John's teaching, proves to a demonstration that they were not John's disciples, or baptized with John's baptism. The narrative does not say they were John's disciples, but certain disciples.

North Topeka, Kansas.

For The Brethren at Work.

### MAKING PROMISES.

BY S. H. SPRIGGLE.

CAUGHT! Yes caught, and that too by partly promising; but it was understood as a promise, and what it will do, we shall see.

What is a promise?

A declaration, written or verbal, made by one person to another, which binds the person who makes it, to do or forbear a specified act; a declaration which gives to the person to whom it is made, a right to expect, or to claim the performance or forbearance of the act.—Webster.

How very easy it is to make a promise! And how much it will be noticed if we fail to make it good! There are some watching all the time, to see how near we come to what we profess. And there is no better way to find out a man's character than to watch his dealings. "Let your light so shine before men, that they may see your good works, and glorify your father which is in heaven." — Matt. 5: 16.

I know there are many ways in which we should let our light shine, and I know that I fail in very many things of living up to what I would like, and that I come far short of showing as much of the Christian character as I should; yet by the grace of God, I am determined to try to improve more and more, and hope that finally I may overcome those sinful propensities inherent to our natures.

I sometimes think, there is no one thing in which so many of us fail, as in the fulfillment of a promise. How often do we promise to do this and that, and fail! and very many bitter disappointments have we caused by our neglect, to say nothing of the sin we will have to repent of, and perhaps have some restitution to make, for not fulfilling these promises.

These are things that we should think of, and try to improve in this as well as in every part of our lives. It is no

small matter to live a Christian life. — We are surrounded by trials and temptations on every side, and unless we watch, we will come far short of being a light.

What a pity it is that so many professors lead a life that is contrary to the Master's teaching, and thus bring disgrace upon themselves as well as upon religion. I am becoming more sensible every day, that we have an influence over those around us, and how sad I feel to see that oftentimes influence is not always for good; that our faults have more effect than our virtues.

So now my dear brethren and sisters do let us try to do better, let us show to the world that we are learning in the school of Christ, and that we are living for a glorious object. Let us labor for an increase of holiness, both for ourselves and others. There is a work to be done, there are souls to be saved. God has provided means by which they may be saved; but we must make use of those means. If we use those means aright, we know that they will accomplish the purpose. We know that God's promises are true, no matter how far we may come from fulfilling ours. God will fulfill his. Once more let me say, watch, and pray!

Shannon, Ill.

For The Brethren at Work.

### BRO. HOPE'S ITEMS.

—If annihilation of the wicked, is God's justice, then Christ, in order to bear the sins of the whole world, must have been annihilated. If so, then we have no Savior. If he was not annihilated, that being the wages of sin, then we have no Savior. But if he met the penalty, and paid it, and still was not annihilated, no sinner will ever be, for it is not God's will, that man shall become nothing.

—THE BRETHREN AT WORK has reached us, and was read in Danish to all the saints here. May the Lord bless you all abundantly, — all who are zealously engaged in the good work. Indeed hands in the Lord's field are scarce. — Gladly should we give up life and idleness, to do better things. Let the truth ever appear clear in your paper. Show that every child of God is commissioned to "go and teach," whether it be by tongue or otherwise. Just so it is done with the ability which God giveth."

—How many good hands and hearts did I see unemployed in my trip from the West to the East! Why not be at work dealing out "the bread of life," to the poor starving souls all around? The world is on fire, and many are not so much as willing to throw a cup of water on the flames. Go to work, ye believers in the Lord, if you have not begun, and show the redeeming love of your Redeemer. And when you have begun, keep at it.

Assens Ladegaardsgade,  
Denmark, Europe.

I hope to carry my repentance to the very gates of heaven, for every day I find I am a sinner, and every day I need to repent; and so I mean to carry my repentance by God's help to the very gates of heaven.

Sin is never overcome by looking at it, but by looking away from it to Him, who bore our sins on the cross. The heart is never won back to God by thinking we ought to love him, but by learning what he is — all worthy of our love.



## The Brethren at Work.

"The Brethren at Work," will be sent post-paid, to any address in the United States or Canada, for \$1.35 per annum. Those sending eight notes and \$10.85, will receive an extra copy free of charge. For all over this number the agent will be allowed 15 cents for each additional name, which amount can be deducted from the money, before sending it to us.

Money Orders, Drafts, and Registered Letters may be sent at our risk. They should be made payable to J. H. Moore.

Subscriptions, communications, etc., should be addressed: J. H. MOORE,

Lanark, Carroll Co., Ill.

LANARK, ILL.

NOVEMBER 23, 1870.

Meeting in the Mt. Zion meeting-house in Lanark next Sunday, commencing at 10 A. M.

LEMON. Hilary arrived home last Friday. He is still quite unwell, not being able to be out doors.

SUBSCRIBERS have been coming in so rapidly during the last two weeks, that we are entirely out of Nos. 1 and 5. Of other numbers we still have some on hand.

A MARK cross-mark on the upper right hand corner of our paper, denotes that the subscription expires with the next number, and when subscribers see their paper thus marked, and wish it continued, they should renew their subscription at once.

This week we send to each member, who has donated to the Tract Association, a ticket containing the names of eight brethren, from whom five may be chosen to constitute the Board of Managers. Parties receiving the card will find full directions printed on it, and will return the card as soon as they can, as we wish them all in by Dec. 20th. Members who have not yet donated, and desire to participate in the selection of the Board of Managers should send in their donations at once, and they will receive a card the same as all other donors. Those wishing to know more about the Association should send for circular, or see first number of THE BRETHREN AT WORK.

## A FEMALE MASON.

THE portrait of the Hon. Mrs. Aldworth, second daughter of Arthur St. Legar, Viscount Doneraile, still adorns the walls of the grand Lodge-room in Dublin, and is pointed to with pride by trans-Atlantic Irish Masons as that of the only female who was ever initiated into Ancient and Accepted Freemasonry. The narration of the circumstances of her initiation is given in the following language by a Masonic authority.

"Lord Doneraile, Mrs. Aldworth's father, who was a very zealous Mason, held a warrant (No. 150) in his own hands, and occasionally opened lodge at Doneraile house, in the county Cork, his sons and some intimate friends in the neighborhood assisting. It appears that previous to the initiation of a gentleman to the first step of Masonry, Mrs. Aldworth, who was then a young girl, happened to be in an apartment adjoining the room usually used as a lodge-room, this room at the time undergoing some repair and alteration. Amongst other things, the wall was considerably reduced in one part for the purpose of making a alcove. The young lady having distinctly heard the voices, and prompted by the curiosity natural to all to see somewhat of this mystery so long and so secretly locked up from public view, had the courage, with her scissors, to pick a brick from the wall, and actually witnessed the awful and mysterious ceremony through the two first steps. Curiosity gratified, fear at once took possession of her mind; those who understand this passage well know what the feelings must be of any person who could have the same opportunity of unlawfully beholding that ceremony; let them judge what must be the feeling of a young girl. Being discovered while the concluding part of the second step was still performing, in the first paroxysm of rage and alarm, it is said her death was resolved on, but at the moving and earnest supplication of her younger brother, her life was spared, on condition of her going through the two steps, she had already seen. This she agreed to, and they conducted the beautiful and terrible

creature through those trials, which are sometimes more than even enough for masculine resolution, little thinking they were taking into the bosom of the craft a member that would afterwards reflect a luster on the annals of Masonry."—*Champaign Gazette.*

Our readers will observe that the above is given by *Masonic authority*, and the truthfulness of it will not likely be called into question; hence we have a few observations to offer regarding some features in it.

What is this that is called the "awful and mysterious ceremony through the first two steps?" Were we not afraid of offending some of our brethren, by what they regard as profanity, we would here point, word for word, the *awful* oath, which is a part of that *awful* ceremony through which every Mason must pass on entering the first degree. No wonder the young woman was astonished. We wonder what would be the feelings of mothers and wives if they were permitted to behold what was seen by this young woman? When speaking of this oath, Bernard, an eminent and truthful Baptist minister, who had been for many years a member of the Masonic Lodge, and had himself passed through this degree and taken this oath says: "The reader will here learn one reason why they who enter a Lodge, never come out until they have taken a degree. The candidate is made to promise upon his honor that he will 'conform to all the ancient established usages and ancient customs of the fraternity;' hence, let him be ever so much opposed to the ceremonies of initiation, or the oath of a degree, he cannot go back, for he feels bound by his promise. Should he, however, feel constrained to violate his word, the persuasions, and, if necessary, the threats of the master and brethren compel him to go forward." But more of this soon.

Our *Masonic authority* says of the young lady:

"Curiosity gratified, fear at once took possession of her mind; and those who understand this passage well know what the feelings must be of any person who could have the same opportunity of unlawfully beholding that ceremony; let them judge what must be the feelings of a young girl."

What does our writer mean when he speaks of the feelings of the young girl when beholding the secret work? We will let Bernard tell, for he once went through precisely the same performance: "The candidate is divested of all his apparel (shirt excepted) and furnished with a pair of drawers, kept in the Lodge for the use of candidates; the candidate is then blindfolded, his left foot bare, his right in a slipper, his left breast and arm naked, and a rope called a cable-tow around his neck and left arm, (the rope is not put around the arm in all Lodges), in which posture the candidate is conducted to the door where he is caused to give, or the conductor gives three distinct knocks." While thus equipped, and after passing through a number of maneuvers, he is placed in a curious position, but upon the left knee to receive the oath, and after arriving at this point, "many have," says Bernard, "begged for the privilege of retiring, yet none have made their escape; they have been either coerced, or persuaded to submit. There are thousands who never return to the Lodge after they are initiated."—Having passed through this part of the ceremony, being blindfolded all the while, he now, in a well lighted room, amid the stamping of feet and clapping of hands has the bandage suddenly dropped from his eyes, "which, after having been so long blind, and full of fearful apprehensions all the time, this great and sudden transition from perfect darkness to a light brighter (if possible) than the meridian sun in a mid-summer day, sometimes produces an alarming effect." Our author says he once knew a man to faint on being thus suddenly brought to light, and that he left the Lodge never to return again. No wonder our *Masonic authority* says, "Judge what must be the feeling of a young girl" actually witnessing the awful and mysterious ceremony.

From our *Masonic authority* it is learned that when the young girl was discovered her death was resolved upon, and nothing but the supplication of her

younger brother saved her life. There must be something *awful* and *mysterious* indeed if the mere seeing of it is a crime sufficient to require the death of an innocent girl. Again we ask, What is there in this secret society so *awful* that its members would sooner be guilty of taking the life of an innocent girl than to have it revealed? Did those persons consider themselves morally bound to take the young girl's life in order to keep hid "the awful and mysterious ceremony through the two first steps?" No wonder our brotherhood as a body is opposed to its members uniting with this secret society, when they abound in the "awful and mysterious ceremonies."

The first part of the Masonic oath requires every candidate to say that "I of my own free will and accord," &c. We wish to know if this young girl was taken into the Lodge of her *own free will and accord?* or was she not compelled to enter the Lodge to save her life? If this is what our *Masonic authority* calls "reflecting a luster on the annals of Masonry," we would like to know what would reflect shame and disgrace on the institution. If we were compelled to enter either this or any other society in order to save our life, we would judge it far from being a luster in the annals of such an institution.

## INCONSISTENCY OF PROFESSORS; ITS EFFECTS.

If all those who profess to be religious, would live strictly up to all the principles of the Christian religion, the infidels, to-day, would stand powerless. The inconsistent conduct of many professing people is the strongest weapon ever placed in the skeptic's hand. Deprive him of this implement of war-fire and his strength is gone.

It is a solemn fact, and a lamentable one too at that, that the professing part of Christendom is supplying the enemies of the cross with poisoned arrows to shoot at the upright in heart. Instead of spending their time and means to adorn the religion of Jesus with good works and holy conversation, there is an astonishing tendency on the part of many to manufacture and supply the skeptic and infidel with the most destructive and soul-polluting weapons to be found in the whole range of thought. And these very infidels and skeptics, who are as wise as the most subtle serpent, but by no means as harmless as doves, are bending every nerve to thrust this poisoned dart into the heart and soul of what little pure religion there is yet remaining. Many of them are men of learning, and, to a considerable extent, skilled in the rudiments of logic and able to wield with power and telling effect the weapons furnished them gratuitously by the inconsistent professors of the present, as well as the past ages.

Were this defect confined wholly to the laity the evil results would not be so alarming; neither would the skeptic be able to wield his sword of error as he now does. It is astonishing what impiety, immorality and degradation are reported, and not infrequently among those who profess to be the teachers of men and women. Nor are these evils, as a rule, done in a corner; many of them are open before the world, known and talked of by all societies and grades of people. In many localities the ministerial office is so scandalized in the minds of the people, that any one, who is a minister, is looked upon with suspicion. People are often unwilling to trust them, as the saying is, any further than they can see them. Frequently our own ministers, when traveling in localities where they are not known, are watched with a suspicious eye.

If from the day of the apostles to the present, the clergy had been kept pure, composed of none but truly good and virtuous men, infidelity would have far less influence over which to boast. But when they can, right before our eyes, point to some clergyman who scruples not to stoop to some of the lowest and vilest sins of the age, they throw in our face burning accusations and arguments that leave a stinging pain. Then from the clergy they step to the laity and show up and magnify their evils in all their unholiness, until many

have been disgusted and wholly lost confidence in the Christian religion. And we do cordially believe that the hypocrisy, deception and inconsistency of popular Christianity is to-day keeping more people from engaging in the true worship of God, than the arguments and criticisms of the entire school of infidelity and skepticism combined.

The existing and printed evidence in defence of Christianity is all that could be desired, and is certainly sufficient to convince every candid reasoner, who is willing to be influenced by positive proof, that the Christian religion is of a superior human origin, and has embodied in it all the essential elements of moral perfection. The whole school of infidels and skeptics united, are conscious of their inability to frame a set of truly moral and religious laws, anything like equal to that contained in the religion of Christ. Its equal they are unable either to find or originate, and therefore are compelled to not only acknowledge its superiority over all other religions upon the globe, but must confess that its claims to perfection excel anything that can be produced by the lightest intellects of the age. The well-read and gifted minister finds little difficulty in answering the objections urged against either the antiquity or divinity of our holy religion. In the face of the best infidel critics of the age, the evidence of Christianity stands unshaken. The best and strongest arguments that they can produce will never affect it. Some of the most gifted writers of either ancient or modern times have devoted years of hard study, and careful researches in order to collect and lay before the world a complete defence of the Christian religion; and so far as scholarly proof is concerned, we have all that we need wish for. But what we most stand in need of at the present time, is living epistles known and read of all men. We want people who will not fail to practice what they profess; men and women who can be trusted and relied upon as Christians—people who are every-day Christians and carry their religion into all the pursuits of life. And to-day, if the professing part of the people would live strictly up to the gospel standard of Christianity, and thus unitedly stand upon the foundation of the apostles and prophets, in connection with existing scholarly evidence of Christianity, infidelity and skepticism as a power would be driven from the earth. The evidence of Christianity is sufficient to accomplish its part of the work; but the inconsistencies of the popular religion destroys in the minds of the people, at least one-half of its power, and so it will remain until modern Christendom consents to come to the unity of the Spirit in the bond of peace. Their failure to live up to the principles of the religion they profess is working rapidly towards increasing and filling up the ranks of infidelity in certain parts of the country. The effect is truly alarming.

## VISIT TO MT. CARROLL.

MT. Carroll, the county seat of this county, contains a population of about 1,800 inhabitants, and is about eight miles West of Lanark. There are some 25 or 30 members living in town, and belong to what is known as the Arnold's Grove district, of which Bro. John Emmert is the elder. Last Saturday evening we had the pleasure of meeting with the brethren and enjoyed a pleasant season of worship in their lately purchased house in the city. The building is very plain and quite commodious, though not as large as some houses owned by the Brethren, yet sufficient to answer all necessary purposes of meetings as may be needed here. Had meeting at 10 on Sunday, and also in the evening. The congregation was good especially on Sunday evening, when we had quite a house-full.

The members seem to be very zealous in the cause, and are earnest advocates of primitive Christianity. We would insist on our traveling ministering brethren stopping with them whenever they can make it suit to do so, and hold meetings with them. As we are writing about a meeting-house in town, we believe that right here is about as good a place as we will likely get out of making

ing some remarks that we think in place in the present condition of the church.

We are glad to see our people making efforts to have preaching in the cities and villages. It is an order that is as old as Christianity itself, and if properly performed will be promotive of much good. The apostles and primitive Christians did the greater part of their preaching in cities; this, however, was necessary, as the people in ancient times mostly lived in cities and towns. It is supposed by some that our ministers are not well enough educated to preach to city people, and consequently have not received as much encouragement as they ought, when it is a fact many of them are capable of doing a great deal of good. We are as much in favor of a good education or any brother in America but do not believe in making a hobby of it. Our towns stand in need of the pure gospel preaching, plainly and distinctly before the people, and it does not always need to be clothed in the polished garb of rhetoric in order for people to understand it. Town people can comprehend plain, straight-forward gospel preaching as well as any body else, and more than this, they stand in need of it. It was thus that the apostles and primitive Christians preached—they went everywhere preaching the gospel and wonderful success crowned their efforts, for it is said that during the first century about one million persons were converted.

Our cities stand in need of preachers who are in the order, and are fully in earnest—men who know and understand the gospel and are not afraid to preach it. It does not require a finely educated minister in order to have successful meetings in cities. It is not likely that Philip was very thoroughly schooled in the various branches of knowledge, yet he held a very successful meeting at Samaria, and both men and women were baptized, and our brethren may expect to meet with equally good success if they will actively and zealously take hold of the work.

Then there is another feature to which we are very desirous of calling the especial attention of our members throughout the brotherhood generally, and that is plainness of apparel. It is occasionally hinted that people who live in cities must keep up with the styles in order to succeed, and it is further maintained that business men will not meet with success if they dress and appear in the general order of the church. Both of these positions are false, and are urged as an excuse to dress fashionably. Brethren who are in business, and are industrious and honest, and will stand up to their religious principles will succeed just as well in the plain garb as required by the gospel, as though they were arrayed in all the foolishness of the age.

Fashions, however, reach the country through the towns, and were it not for their finding their way to the city people those in the country would never follow them. Right here is a lesson to be learned by our town members, and that is to keep plain, always to adorn themselves in plain apparel and not of costly array. As there are a considerable number of members living in the towns in Northern Illinois, as well as in other parts of the brotherhood a little caution will likely be quite in place here. If our city members once become fashionable, and adorn themselves in the styles of the world they will ruin the members in the country just as sure as the world. For this is the way other denominations have been ruined and if we are not careful there is danger of us following directly in their foot-steps. Some of the popular denominations were at one time perfectly plain, and could by their modest apparel be known whenever seen, but fashions crept in among their city members, and from them to the people in the country; and where are these denominations now? They adorn themselves with as much costly array as the non-professor dare do. We want to caution our town members, not only in Illinois but in every city and village in the land, to keep a careful watch over themselves regarding this matter; and we cordially believe that if they will do all in their power to keep pride out of their churches in town that their conduct will tell wonderfully upon those congregations



## IMPORTANCE OF TIME.

BY J. S. MOHRER.

(Continued from last number.)

"To-day, if ye will hear his voice."—Hebrews 3: 7.

**GAIN**, "Blessed are they that do his commandments, that they may have a right to the tree of life and enter in through the gates into the City."—Rev. 22: 14. These, with many other scriptures, prove to us clearly that *obedience* is the best service we can render to God. Then will we hear the voice of Jesus, in faith, believing that God is, and is a rewarder of those that diligently seek him, believing the record God gave of his Son, that he died for our sins, and rose for our justification.

Will you hear the voice of Jesus in *repentance*? "Repent ye and believe the gospel," says the Bible. Without repentance we need not expect salvation. Will you hear the voice of Jesus in *baptism*? "Be baptized every one of you, in the name of Jesus Christ," &c. "He that believeth and is baptized shall be saved." Again: "They were baptized, both men and women." Will you hear the voice of Jesus in the ordinance of *feet-washing*? For, says Jesus, "I have given you an example that ye should do as I have done to you."—John 13: 15. Will you hear the voice of Jesus in the *communion*, and also in the *Lord's Supper*, which is nowhere in the Scriptures called the Communion, but is a part of that which the apostle says in 1st Corinthians 11: 23, 25, that he received of the Lord and delivered unto them, saying, when he had supped (*i. e.* partaken of an evening meal) that he took the cup as he had taken the bread, and said unto them: "This cup is the New Testament in my blood; this do ye as oft as ye drink it in remembrance of me."—Will you hear the voice of Jesus in *humility*? for, says Jesus, "He that humbleth himself shall be exalted; but he that exalteth himself shall be abased." Again: "God resisteth the proud but giveth grace unto the humble." Will you come out from the world and by your apparel, *i. e.* dress and general appearance, prove to the world that you are humble indeed? Says the Bible: "In like manner also that women adorn themselves in modest apparel with shamefacedness and sobriety; not with braided hair, or gold, or pearls, or costly array."—1st Tim. 2: 9. Again: "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel"—1st Peter 3: 3. These, with many other kindred expressions in the Bible, prove to us very clearly, that our very appearance must be *modest—humble* and not according to the foolish and abominable fashions of the world. Will you hear the voice of Jesus in *Love*? for, says Jesus, "By this shall all men know that ye are my disciples, if ye have Love one towards another." Again: "He that hateth his brother whom he hath seen, how can he Love God whom he hath not seen?" Again: "Thou shalt Love the Lord thy God with all thy heart, mind and strength, and thy neighbor as thyself." Will you hear the voice of Jesus in *patience*, in *obedience*, in *prayer*, in *watching*, in *chaste conversation*, in *honesty*, and in whatsoever things that are *true*, whatsoever things are *honest*, whatsoever things are *just*, whatsoever things are *pure*, whatsoever things are *lovely*? If their be any *pride*, if there be any *virtue* will you think on these things? If you will hear the voice of Jesus in these things, and all other things commanded by him and his apostles, you can expect in full confidence to hear the voice of Jesus on the other side of Jordan saying unto you, "Well done, good and faithful servant; enter thou into the joys of thy Lord." But if you refuse to hear that voice now, you may also expect to hear that voice again across the turbid waters of death, saying, "Depart from me ye cursed into everlasting fire prepared for the devil and his angels," where there is *weeping*, *wailing*, and *gnashing of teeth*.

True Immersion was the general practice of all antiquity.—Dr. Wall.

God as revealed to us in the Old and New Testament Scriptures. This ancient order of Christianity *The Brethren at Work* promises to maintain and defend To that end may God bless them I pray in Jesus name. Amen.

Is there a man or woman now living in Md. Va. or Pa. who lived there fifty years ago but knows the *cap* was the covering with which religious women of all creeds and denominations covered their heads in all their religious assemblies? When I was in my teens I used to witness confirmation sermons by the Lutheran and German Reformed churches. The catechumens were placed in two rows, the boys in one, and the girls in another; the girls were always dressed in plain white dresses, and their heads covered with caps like our sisters still wear. This was the universal order in all this country. When I was married no preacher of any denomination would have married a party if the woman's head had not been covered, and the covering was the *wedding cap*. My wife then one of the gayest women not a member of any church, was married covered with a cap. The first departure I witnessed from this order was by a Presbyterian preacher named Groves, in the dwelling house of John Kintzer in the Beaver Dam Valley, near to where the meeting-house now is. This preacher had a class of seven catechumens, four boys and three girls, these were sprinkled, and the girls confirmed bare-headed, or uncovered. But oh what a terrible thing it was in the minds of all who saw and heard it! I will here say, that the churches in the Eastern District of Md., and the adjoining counties of Pa. organized upward of one hundred years ago have never departed from this ancient order delivered us by our fathers. Come into our churches and all women with bonnets off and caps on are sisters, and none other are sisters. Among these are grandmothers, and even maidens under twelve years old, all the same. This order the founders of the German Baptist church in America established; and all who visited the churches in Germantown and Philadelphia but thirty years ago, know that even there the old mothers of the church observed this order. This order we intend to maintain and defend, and hence we give *The Brethren at Work* a hearty welcome to our ranks.

Brethren there are grievous departures even among us, I am personally informed by a worthy and order loving brother living in one of the churches in which such large additions by baptism were recently reported through the columns of the—, that some of these lady converts had their fashionable attire off only while they were in the water; and that on one occasion while baptism was being administered a lady concluded to be baptized, and was forthwith baptized, and after baptism donned her fashion as usual. Such sisters will never see the propriety of the cap, nor such brethren the propriety of the *plain coat*, as our ancient fathers and mothers did, and as the holy and truly converted still do. With such converts the plain covering is only a *power of trouble*, which brother Stein is asked to answer in the question referred to.

Brethren, is it not high time that faithful men be intrusted with the affairs of the church, to maintain and defend the ancient humble order of the brethren in dress as well as all other Christian duties in holiness? Do we not all know that this vain, silly, non-sensical, extravagant *head-dress* mania among women, with the extreme folly in their general dress patterns, is comparatively of but recent date? Is it not the style of harlots and debauchees, and hence does not become women professing godliness? Why, then, do sisters dress their children so?

*Brethren at Work*, arm yourselves with the whole armor of God, that you may be able to withstand the wiles of the devil. Cry aloud, spare not, lift up your voice like a trumpet, and show the people their transgression, and brethren and sisters their sins, for there are grievous departures among the brethren, by those who have crept in unawares, who spare not the flock; their mouths must be stopped. Stop them with the word of the Lord.

TION with more than common attention; I said if this be faithfully observed in practice, we have the right thing at last.

The *Position of THE BRETHREN AT WORK* endorses the true basis for all the Brethren's religious literature. "To set before the reading people of America, a clear defence of the ground and position occupied by our ancient Brethren, who were first in this grand reformatory movement with which we are now identified," should be the aim and end of all writers in our brotherhood. And while it meets my hearty approbation, it will have the sympathy, and God bless you of all the true lovers of God. To maintain "that non-conformity to the world in our dress, customs, daily walk and conversation is essential to true holiness and Christian purity," every brother and sister and mother of Christ will respond amen, and amen. Those with many other equally good things which enter into our holy religion *The Brethren at Work* promises to maintain and defend. May God bless the work.

In the time the apostles lived "All men had not faith, and so it is even now. If this were not so, questions like the one asked of J. W. Stein, in No. 38, page 595 Vol. 7 of the *Pilgrim* would never be asked by converted brethren or sisters. For all who read the Bible know that the ancient holy women always covered themselves with an artificial covering when they appeared before men, or in public, and Paul says, "Judge in yourselves: is it comely that a woman pray unto God uncovered?" "Rebecca" took a veil and covered herself when she met Isaac. Cruden in his concordance defines veil,—"A curtain, or cover, which the Jewish women wore over their heads and faces, in token of modesty, or reverence, and subjection to their husbands." How much more now should holy women cover themselves when they come before God and the angels in spiritual worship.—And is it not a fact that holy Christian women are always represented covered with an artificial covering, and that covering is a *cap*? All ancient paintings and pictures prove this. Say what you will about her hair being given her for a covering, the fact that Paul had reference to a *special covering* when he said *Let her be covered*, remains. I know that separatists from the ancient order of women having their heads covered with a cap say, what confidence can we have in old paintings and pictures; which are the work of artists, who are fallible men &c. I admit that they are fallible men, and for aught I know unconverted, yet they have a way of representing men and women very correctly in their pictures. Who with any observation at all does not at the first glance recognize the face of Gen. Washington in any picture taken from the life-like painting of himself and wife with her covering, the cap, painted while they were living? Are not the life-like pictures of Penn, Franklin, Hancock, with a host of others preserved, and seen and known by us as they were by their living associates? Do we not in the houses of some friends see pictures of persons we at once recognize as friends we knew, though they may be a long while dead? My grandfather's eldest daughter lived to the age of ninety-seven years; she was once prevailed upon to have her picture taken, which was a very good one; after her death her son, Dr. Herring of Waynesboro, Pa., had an artist paint a portrait from it on canvass; and now in his home, in a frame on the wall, can be seen aunt Mary Herring with her cap on her head, and a three cornered handkerchief around her neck and shoulders as correctly as she was seen by friends fifty years ago. Why then shall not we see the ancient worshipers as correctly drawn from ancient paintings preserved in museums &c. as they were seen by their living associates. Guericke the historian says, "Of the materials for and sources of history are monuments, language, laws, medals, coins, inscriptions, statutes, pictures, ruins &c." Why then shall not the paintings and pictures of the ancient worshipers show us how they dressed? All these represent the women with a covering on their head very similar to the cap; as our holy sisters still do. And all is in strict conformity with the law of

(To be Continued.)

For The Brethren at Work.

## APPARENTLY, THE RIGHT THING AT LAST.

BY J. E. SAVOR.

A SPECIMEN No. of "THE BRETHREN AT WORK," edited by J. H. Moore, J. T. Meyers and M. M. Eschmann, published at Lancaster, Ill. was sent me a short time ago. I believe I read every word in it, and the part headed OUR POSI-

tionable kingdoms will grow out of a different species just as naturally as a derivative word can inherit a nature differing from its progenitor. *Baptizo* is but a modification of *bapto* and therefore has only a peculiar way of expressing the same specific or generic idea. Moreover I think it certain that in no instance in which baptism is referred to in the Scriptures is there danger of apprehending dyeing as its object. Would any be likely to apprehend that the people came to Jordan unto John to be dyed of him? or that Jesus was dyed by John in Jordan? or that Philip and the Eunuch went down into the water that one might be dyed? Surely not. Hence such an apology is insufficient for the exclusive use of *baptizo*.

But again. To understand properly any writer or speaker, we must enter with him into his discourse and apply his words as he applies them. You might make me appear very ridiculous by quoting expressions made in this discourse in a different relation to what I have used them, and no misrepresentation can be more injurious and wicked than to quote an author incorrectly, in order to make a different application of his language to what he intended. In fact the known misrepresentation or misconstruction of one's language, is downright dishonesty. To understand the apostle then, let us turn to Eph. 4: 5 and see what he was discoursing about when he said "One Lord, one faith, one baptism." Does he mean to say, there is no baptism of the Holy Spirit, or of suffering? Or that the Holy Spirit baptism is the only one and that there is no water baptism? Surely not. Such is not the subject of discourse, and such an inference would make him contradict his faith and practice as elsewhere taught. Was he opposing sprinkling? Sprinklers do not think so for they think sprinkling is right. Immersionists do not think so for they think that sprinkling did not come into use for baptism till many years after. Was he opposing pouring? Pourers do not think so, because they think pouring is right. Immersionists do not think so because they believe that pouring for baptism had no existence until introduced in the case of Novatus in the third century (Eusebius' Eccl. Hist. p. 226). Was he opposing single immersion? Single-immersionists do not think so, for some of them seem to think he was teaching it. True immersionists do not think so because they do not believe single immersion existed for baptism until introduced by the Arian Eunomius about A. D. 375. (Bingham's Antiquities of the Christian Ch. Bk. 11, Ch. 11, Sec. 7). Was he opposing true immersion? True immersionists don't think so, for they believe that no other water baptism is scriptural or apostolic. Single immersionists don't think so, for they believe true immersion to be *past* apostolic, though they fail to point us to its origin any where this side of the great imperative of Jesus, Matt. 28: 19. Hence it is clear that he was not discussing mode at all. He was exhorting the Ephesian brethren "To keep the unity of the Spirit in the bond of peace," the propriety of which, he enforces by calling their attention to the facts that "there is one body," not different kinds of bodies, and "one Spirit," not different kinds of Spirits by which they were to be led, "even as they were called in one hope of their calling." They had "one Lord," not many kinds of Lords, "one faith," not complicating faiths, and "one baptism," not one kind of administration for one, and another kind for another suited to their individual caprices, whims and preferences, as is taught now-a-days but only one appropriate rite of initiation into the church of Christ. It was the same for Jew and Greek, bond and free, male and female.

If you should see a man deliberately shoot another, would it not be a sure indication that he is a murderer? "No murderer hath eternal life abiding in him."—1 Jno. 3: 15. If you see a man staggering along the street, are you not certain that he has been to the dram-shop or partaken of intoxicating drink? You know him by his *frail*, do you not? "No drunkard shall inherit the kingdom of God."—1 Cor. 6: 10. If a man is caught stealing, is it not a sure indication that he is a thief? His action tells what he is at heart. No thief can enter the kingdom of eternal glory. If a man defrauds his neighbor, you are certain that he is dishonest, are you not? You know this by his dealings. If you hear a man use profane and obscene language, it is a sure indication that he is not following Christ who said, "Swear not at all." If a man is envious of his brethren's labors, and the love they draw from others for their unremitting work in the Master's vineyard, it is a sure indication that his heart is a little spoiled and needs renewing. His actions tell on him, do they not?

Find a person dressed in a foolish and unbecoming manner, and it is a sure indication that that person loves pomp and show more than the praise of God.—"God resisteth the proud and giveth grace to the humble."—1 Pet. 5: 5. If a man is cross, peevish and fretful, you are pretty sure that he is not patient, are you not? His actions tell just what he is. "In your patience possess ye your souls."—Luke 21: 19. If you see a man practicing only a part of the work given by Christ, it is a sure indication that he does not believe in the whole work, is it not? By his fruits you know him.

If you hear a minister earnestly declare that the observance of some of the ordinances of God's house is not necessary, is it not quite certain that he has not yet learned to obey Christ? His teachings tell just what he is. "What shall the end be of them that obey not the gospel of God?"—1 Pet. 4: 17. If you should see a man doing precisely what Christ and the apostles did, you would be positive that he is a Christian, would you not?

If you should see a sinner become very penitent, and trying to learn from the Lord Jesus how to be saved, it is a sure indication that he wants to be saved.—Should you see a man go down into the water and be baptized as Jesus and the apostles were, we are all certain that he received Christian baptism. If you should read in the gospel that the apostles and their followers greeted one another with a kiss of charity, and then also behold the children of God now doing the same, it would be an indication that the Christians of the present day were teaching and practicing just what those of the first century did. "He that hath an ear, let him hear what the Spirit saith," E.

## BAPTISM

## Into Each Name of the Trinity.

BY J. W. STEIN.

If the apostle meant *one dip* when he said "one baptism" how is it that *bapto* which primarily means to dip &c. without any suffix indicating repetition, is never used for the ordinance of Christian baptism, while *baptizo* is always used? One answers, "Because *bapto* means to dye and color as well as to dip." I reply that Hieronius, Stephens, Pasow, Stokius, and Dr. Geo. Campbell, in his reference to Tertullian's rendering of *baptizo* by *tingere*, all define *bapto* and *baptizo* tropically "To dye." *Baptizo* is derived from *bapto*. The original root in both, is the same and means the same thing. One species in the animal or veg-



## FAMILY CIRCLE.

## COUNSELS TO THE YOUNG.

NEVER be cast down by trifles. If a spider breaks his web twenty times, twenty times will he mend it again.—Make up your minds to do a thing, and you will do it. Fear not if trouble comes upon you; keep up your spirits though the day may be a dark one.—

"Troubles never last forever. The darkest day will pass away."

If the sun is going down, look up to the stars; if the earth is dark, keep your eyes on heaven. With God's presence and God's promises, a man or child may be cheerful.

"Never despair when fog's in the air. A sunshiny morning will come without warning."

Mind what you run after! Never be content with a bubble that will burst; or a firewood that will end in smoke and darkness. But that what you can keep, and which is worth keeping.

"Something sterling that will stay When gold and silver fly away."

Fight hard against a hasty temper.—Anger will come, but resist it strongly. A spark may set a house on fire. A fit of passion may give you cause to mourn all the days of your life. Never revenge an injury.

"He that revengeth knows no rest: The meek possess a peaceful breast."

If you have an enemy, meet kindly to him, and make him your friend. You may not win him over at once, but try again. Let one kindness be followed by another, till you have compassed your end. By little and by little great things are completed.

"Water falling day by day Wears the hardest rock away."

And so repeated kindness will soften a heart of stone.

Whatever you do, do it willingly. A boy that is whipped at school never learns his lesson well. A man that is compelled to work, cares not how badly it is performed. He that pulls off his coat cheerfully, strips up his clothes in earnest, and sings while he works, is the man for me.

"A cheerful spirit gets on quick; A grumbler in the mud will stick."

Evil thoughts are worse enemies than lions and tigers, for we can get out of the way of wild beasts—but bad thoughts win their way everywhere. Keep your head and hearts full of good thoughts, that bad thoughts may not find room.

"Be on your guard, and strive and pray To drive all evil thoughts away."

## CORRESPONDENCE.

## FROM TENNESSEE.

## THE TENNESSEE DISTRICT MEETING.

THIS assembly took place at Limestone, Tenn., on the 2nd and 3rd of Nov. Fourteen out of the seventeen churches composing the district, were represented. All but one church expressed themselves as being in love and harmony. But few queries were presented, and the Annual Meeting will not be troubled with any of them. The meeting was characterized by decorum and good feeling. Only one query seemed to call forth a warm discussion, which was in reference to a plan for a more effective spread of the gospel. The more conservative brethren at first did not understand the plan, and, fearing the church might drift into the errors of the popular churches, opposed everything that looked toward missionary work. After a long and thorough exchange of views, and a better understanding of the object and plan prevailed, those all became earnest advocates of the same.

In reflecting over the work of the District Meetings, we are more than ever convinced that the power of these meetings should be extended, as the only means of lessening the work, the long reports and "big crowds," at the Annual Meetings.

We also thought it would be well if every congregation would adopt the rule to send no query which they believe the Scriptures decide, and to ask no decision on questions on which the Scriptures are silent.

Let each District Meeting aim to curtail the next A. M. report by one-half.

S. Z. SHARP.

## A VOICE FROM VIRGINIA.

DEAR BRETHREN:—Your beautiful paper that was sent to my address, came to its destination in due time. I cannot withhold an expression of my appreciation of its commendable qualities.

First. Its editorial management promises to be just of that order that will insure success.

Second. Its purposes and aims are commensurate with the claims and magnitude of the great and glorious cause of whose principles it professes to be an exponent and an advocate. It bears to its readers, as a prominent and leading feature, the claims of the gospel, and thus performs the duty of a living, moving, sleepless evangelist.

Third. It graciously promises to keep its columns clear of those petty quibblings and bickerings, that constitute the sum of theology of a no inconsiderable class of professors. The Jewish church founded upon the dangerous and fatal shreds of their traditions, and we are in no less danger of perishing in the same terrible manner.

As the Savior said, so say we, let us first attend to the important and essential principles of the gospel, such, for instance, as repentance, both primary and daily; primary, as it relates to the first duty of a pilgrim, and daily, as it relates to our sorrow for our daily sins.

Faith, obedience, prayer, both closet and family, honesty in our secular transactions; and diligent, persistent cultivation of every virtue that is designed to bring us to full stature in manhood and womanhood in Christ Jesus. When we enjoy that happy state, we will not set ourselves forward as standards and models, nor require every servant, "whom the Master has received," to pay our exact measure of mint, (anise and cummin) on pain of eternal damnation, as far as we are able to execute that terrible curse.

The terrible scourge, diphtheria, is raging fearfully in many parts of our State. Entire families of children have been swept off and many are the precious lambs that have been called to the bosom of Jesus. Many hearts have bled over the precious clay that was once sweet and loving babes. It has crossed the threshold of a dear brother and sister, and borne hence two little daughters to the home of the angels, to the garden of the Lord. The sorrowing parents can truly rejoice in the midst of their sorrow that, though they can no more come to us, we can go to them, as they have long since espoused the cause of the Master. My own household is now passing under the rod of chastisement, but God in his abundant mercy has thus far spared us the pangs of bereavement, and we humbly pray that he may continue his mercies.

This is the day that the Lord has made and he blessed and hallowed it.—We also hallowed it and met as we always do at his holy house for worship, and to praise him in song and prayer, in preaching and hearing. And a happier meeting we have not had, for these many days.

Why so happy dear Bro., because you had fair weather? No, not that.

Well, why so happy, because you had a large audience and good attention?—No, not that.

Well, Bro., what made you so happy? Just because four precious, blood-bought souls broke the fetters of Satan, and put on the easy yoke of Jesus.—Four youthful pilgrims started to-day for the haven of rest, for "the Sun-bright Clime," for "the Gates Ajar."—Four more names were registered on the pay-rolls of heaven.

Come brethren, "rejoice with those who rejoice." But the end is not yet.—In the near future we hope to chronicle the return of other wanderers to the precious fold. We have now our period of harvest. A long time has been devoted to sowing the good seed. May the Lord of the harvest shower abundantly the treasures of his graces on the labors of all his servants.

Dear brethren, I am rejoiced to see you cherish and advocate the claims of the Danish mission. Keep us advised of its success and its necessities, especially its necessities. We must make it a success if the Lord grants it his favor. It would be a burning, cancerous shame,

were it to fail for want of means to support it. We have all, this long while, manifested too much indifference to the cause of evangelizing the benighted nations of darkness. The Lord has opened a wide, effectual door, and the gates of all nations have been thrown open to the march of truth. The press, the telegraph, the steam engine, etc., have brought the ends of the world together, and we may not be guiltless of the blood of lost souls if we do not arise and work for the kingdom of our salvation.

Your fellow servant,

D. C. MOOREAW.

McDonalds, Va., Nov. 12th, 1876.

## LEND YOUR PAPERS AND PAMPHLETS TO YOUR NEIGHBORS.

BELOVED BRO. MOORE:—For the enclosed, please send me as many copies of Bro. Stein's "Why I left the Baptist church," as you can. We have some Baptist friends around us, among them their minister, and think we can do some good by letting them read some of the pamphlets and books that ably defend the gospel as practiced by the Brethren. I shall also let them read your "Trine Immersion Traced to the Apostles."

The several numbers of THE BRETHREN AT WORK, thus far, I have also sent among my friends. I am going to hand them to our Baptist minister. I always preserve my religious papers, and if said numbers get worn too much, perhaps you could send me duplicates.

H. F. ROSENBERGER.

[We publish the above, hoping thereby to prompt others to do likewise, and thus scatter the good seed by lending papers, pamphlets, books, &c., to their neighbors and friends. In a number of instances brethren and sisters under the paper sent, at their expense, to those whom they think will likely be benefited by reading it.—Ed.]

## FROM LENA, ILLINOIS.

DEAR BRO. MOORE:—Your lack of service in filling several appointments, made for you at Chelsea, was supplied by Bro. Solomon Matties from near Shannon, Carroll Co. One young Bro. made the good confession, and was baptized on Sunday the 5th; and we feel assured that quite a number of others are counting the cost, and hope will soon begin to build; especially if we should be favored with a visit by some of our ministering brethren from adjoining districts. By coming to Lena, they will find us pretty comfortably situated about three squares South-west of the depot, ready to receive them; but not to the exclusion of any others who do not labor in word and doctrine. Come one and all, and as long as your name is not legion we will try and make you as welcome as we can; especially when we are at home, which will likely be pretty near all the time this winter, on account of our dear afflicted daughter, who is confined to the house all the time; who, with many others in similar circumstances, is a special subject of sympathy and prayer for all God's dear children.

May the grace of God enable you to fulfill your responsible station as editors, through life, in honor to his name and to the salvation of many precious souls, and finally gather us all home to himself for Jesus sake.

ENOCH EBY.

Lena, Ill.

## FROM MICHIGAN.

BREMENVILLE, VanBuren Co., Mich., Nov. 12th, 1876.

EDITORS BRETHREN AT WORK:—DEAR BRETHREN:—I feel it my duty to testify my appreciation of THE BRETHREN AT WORK, which I am receiving regularly. When I first heard of it, I had some doubts as to there being any call for such a paper, but as I have become acquainted with it, I have learned to highly esteem it, and think that it fills a real want. Although I have not had time to read it thoroughly, I have read it enough to regard it as a sound and vigorous paper. I am particularly pleased with the stand you have taken in regard to advertisements. The distinct type

and neat appearance of the paper is no small item in its favor.

May the Lord bless editors and contributors, that they may make THE BRETHREN AT WORK a power for good.

Yours in love,

CYRUS WALLICK.

## FROM CERRO GORDA, ILL.

BRO. John Metzger is gaining slowly from his illness. Brother Joseph Hendricks arrived yesterday from the Erlam church, where he has been laboring for the cause of Jesus. These two brethren are making arrangements to start out on their mission in Southern Illinois. To-day we contemplate making our church visit. May the Spirit of the Lord accompany all in this important undertaking. On the 27th is our church council. What an important work before us—laboring for that peace, love and union, that we may be truly qualified subjects to partake of the emblems of that broken body and shed blood of a crucified Savior. If then, truly in this qualified state, are we not examples of Christianity worthy of imitation? Are we all active and alive to our several duties? Do we feel the worth of precious souls, who are on the brink of endless woe and misery? Oh! let us wield a powerful influence to draw them into the precious fold of Jesus.—Our Love-feast is to be on the 1st and 2nd of December.

Nov. 14. A. B. SNIDER.

## FROM PENNSYLVANIA.

EDITORS BRETHREN AT WORK:—According to previous arrangements, Bro. S. H. Bashor, on the 28th of Oct. last, commenced a series of meetings with the brethren at Sealplevel (Shade Creek church, Somerset county Pa.), where he continued to break the bread of life to a dying people, until the evening of the 9th inst., waving the Gospel Banner triumphantly over the fort of sin. Thirty-two were made willing to be buried in the Shade Creek, and several almost persuaded. Had glorious meetings made solemn by the sacred presence of Jesus. Several sprinklers have changed to the more sensible belief of immersion, and are now walking with us. From here he went to the Benshoof Hill Conemaugh church, Cambria county, where, on the evening of Nov. 11th, he planted the artillery of the gospel, and again opened fire upon the enemy's works. Already are sinners made to tremble and feel their need of a Savior, and some have deserted the camp of sin to walk with the Israel of God. He continues his labors here till the 23rd, inst.

Johnstown, Pa., Nov. 15.

[A similar report of the same meeting was also sent us by Bro. Hiram Musselman.—Ed.]

## FROM INDIANA.

OUR Communion meeting of the second of November is now over. We had but one ministering brother from a distance. Bro. John Metzger of Wild Cat conducted the exercises. There was good order in the house. Received four by baptism. Bro. George Cripe came to us about the close of the meeting, and contemplates staying the rest of the week to preach for us.

W. R. HAUSBERGER.

Lanoga, Ind.

## FROM COLORADO.

I HAVE returned from attending my regular appointments with the Brethren in Boulder Co., had three meetings, two more additions by baptism, and prospect of more soon getting tired of their sins and forsaking the ways of the world.

J. S. FLODY.

Greeley, Colorado.

## FROM IOWA.

WE had a love-feast on the 28th and 29th of Oct. in our meeting-house in South Waterloo church, Iowa, five miles south of the city of Waterloo. Attendance was large. Among the official

brethren were R. Badger, E. Truxel, J. E. Eikenberry, H. Stricker, and many others. We had a good meeting; good attention was given to the Word preached, and I trust, good has been accomplished. We had a choir during the meeting for two deacons. Our worthy and beloved brother J. A. Murray was ordained to the eldership.

E. K. BEECHLY.

## Books, Pamphlets, and Tracts FOR SALE AT THIS OFFICE.

Why I left the Baptist Church.—By J. W. Stein. A tract of 12 pages, and intended for an extensive circulation among the Baptist people. Price, 3 copies 10 cents; 10 copies 25 cents; 100 copies \$2.00.

Campbellism Weighed in the Balance, and Found Wanting.—A written version in reply to Elder C.—By J. H. Moore. It is a well printed tract of sixteen pages. Should be circulated by the hundreds in almost every locality. Price, 2 copies 10 cents; 5 copies 25 cents; 25 copies \$1.00; 100 copies \$3.50.

The "One Faith," Vindicated.—By M. M. Eschelman. 40 pages, price, 20 cents; 75 copies \$1.00. Advocates and earnestly entreats for the faith once delivered to the saints.

Sabbatism.—By M. M. Eschelman. 10 pages, price 10 cents; 15 copies \$1.00. Treats the Sabbath question, briefly showing that the observance of the seventh-day Sabbath is in accordance with all other Jewish days, and that the "first day of the week," is the preferred day for Christians to assemble in worship.

One Baptism.—A dialogue showing that true immersion is the only ground of union, that can be conscientiously occupied by the baptizing denominations of Christendom. By J. H. Moore. One copy, 15 cents; 10 copies \$1.00; 25 copies \$2.00.

Trine Immersion Traced to the Apostles.—Containing a collection of historical quotations from modern and ancient authors, proving that the trine immersion was the only method of baptizing ever practiced by the apostles or their immediate successors. Price, 25 cents; five copies \$1.10; ten copies \$2.00.

The Perfect Plan of Salvation, or Safe Ground.—Showing that the position occupied by the Brethren, is infallibly safe. Price 1 copy, 10 cents; 2 copies, 25 cents; 10 copies, \$1.00.

## "Der Brüderbote."

Is the title of our German monthly, which we publish especially for that part of the Brethrenhood that prefers to read in the German language.

It is the same size as the "Brethren at Work," but issued monthly, and will be devoted to the vindication of the faith and practice of the Brethren, an advocate of primitive Christianity. We will endeavor to make it our German people a sound, religious monthly and hope they will give it all the encouragement in their power. Our pamphlet, entitled "The Perfect Plan of Salvation," is being translated into the German language, and published in the "Der Brüderbote."

Volume III will commence with the beginning of 1877.

Price, per annum, 75 cents. Any one sending five names and \$3.75 will receive an additional copy free. For all over this the agent will be allowed 10 cts. for each additional name.

## The Brethren at Work.

## A RELIGIOUS WEEKLY.

## EDITED AND PUBLISHED BY

J. H. Moore, J. T. Meyers, M. M. Eschelman.

## ASSISTED BY

G. H. Miller, J. W. Stein, Daniel Vaniman, J. B. Metzger, and Mattie A. Lear.

THE BRETHREN AT WORK, is an uncompromising advocate of Primitive Christianity in its ancient purity.

It recognizes the New Testament as the only infallible rule of faith and practice.

It maintains that Faith, Repentance and Baptism are for the remission of sins.

That Trine Immersion or dipping the candidate three times face-forward is Christian baptism.

That Feet-Washing, as taught in John 13, is a divine command to be observed in the church.

That the Lord's Supper is a full meal, and in connection with the Communion, should be taken in the evening, or after the close of the day.

That the Salvation of the Holy Scriptures of Charity is landing upon the fallen of Christ.

That War and Retaliation are contrary to the spirit and self-denying principles of the religion of Jesus Christ.

That a Non-Conformity to the world in dress, customs, daily walk, and conversation were essential to true holiness and Christian piety.

It also advocates the Scriptural duty of visiting the sick with oil in the name of the Lord.

In short it is a vindicator of all that the Apostles have enjoined upon us, and the only one that has the courage to stand up for the principles of modern Christianity, to point out to all that must concede to be infallible.

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# THE BRETHREN AT WORK.

"Behold I bring you good Tidings of great Joy, which shall be unto all People."—LUKE 2, 10.

Vol. I.

Lanark, Ill., November 30, 1876.

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## The Brethren at Work.

EDITED AND PUBLISHED WEEKLY,

—BY—

J. H. Moore, J. T. Meyers, M. M. Eschelman.

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For The Brethren at Work.

### YEARNINGS.

BY JAMES V. DECKLER.

Should I ever be so lucky,  
As to reach the shining shore,  
I would be so wondrous happy,  
As I never was before.

Here I have unnumbered trials,  
And my daily cross to bear,  
All along my tedious journey,  
Till I enter over there.

When I think of those departed;  
How by faith they were sustained;  
Often in the hours of trial,  
Glorious victories they gained.

Here may I become victorious;  
Fight my foes as well as they;  
And arising from the conquest,  
Still continue in the way.

All my trials and temptations,  
Will forever have an end;  
For the hopes of my salvation  
On his promises depend.

And my earnest expectation,  
Is to reach the shining shore;  
There to see my dear Redeemer,  
And be like him evermore.

There, amid the saints in glory,  
In the presence of the Lamb,  
I will sing salvation's anthem,  
And extol my Savior's name.

There will I rejoice, exultant,  
On the ever shining shore,  
And will join the church triumphant,  
Walk in white forever more.

There I'll sing the songs of Moses,  
And the anthems of the Lamb,  
In the presence of the angels  
And the wonderful Lamb.

Harleysville, Pa.

For The Brethren at Work.

## FAITH—MEANING OF THE WORD—ITS NATURE.

NUMBER I.

TO believe on the Lord Jesus Christ as the Savior and Redeemer of the world is one of the fundamental principles of the gospel. It is a duty inculcated with special and peculiar earnestness by the inspired writers of the New Testament Scriptures. No duty is prior to this one, and none more important and extensive; its necessity is both universal and indispensable. Faith is, therefore, a subject to which we should attach great importance, as it concerns our spiritual salvation. The subject can not be too thoroughly investigated. We propose, therefore, to offer some remarks on the nature of faith in general; and in the closing up of our investigation of the subject, we shall then note the proprieties of that faith which we may regard as saving in its nature.

I. We will give an exposition of the word; and, secondly, we shall then consider briefly the nature of faith in general.

### MEANING OF THE WORD.

The Greek word for faith is *fistia*, from the verb *feitho*, which means to confide, to trust, to have confidence. Faith then, according to the root-idea of the word, is the *persuasion* of a thing upon the principle of evidence: or, in other words, faith is the assent of the mind to the truth of a proposition.

By faith being based upon the principles of evidence, we mean the cause of belief. Faith is, therefore, an effect, because it is active; and it is through faith in its active and divine sense that we are saved. It is said in *John* 20: 30, 31; "And many other signs truly did Jesus in the presence of his disciples, which are not written in this book. But these are written that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." Here our Lord and Savior, in the language we just now quoted, refers to the cause of faith, the activity or evidence of faith, and the result of faith. "But these things are written," which implies the ground or cause of belief; "that believing," is further added meaning faith in its active and evidential sense, "Ye might have life through his name." What a promise!

Let us then cling to the Rock that is higher than I: for in clinging to him there is life—life eternal, but in clinging from him is death.

J. T. MEYERS.

For The Brethren at Work.

## WHAT IS THE LEGAL NAME OF THE MEMBERS OF CHRIST'S CHURCH?

BY JESSE CROSSWHITE.

AS there is at present a considerable interest manifested among the professed followers of the Son of God upon the above subject—some contending for the specific name *Christian* or *disciple*, while others maintain that it makes no difference by what name we are known, I therefore, thought that a few remarks upon the subject might not be uninteresting to the readers of *THE BRETHREN AT WORK*.

In coming to anything like a satisfactory conclusion upon the solution of this question, it is most certainly necessary, in the very outset, to carefully examine the relationship we bear in the question. It certainly must be a recognized and undeniable fact to all Bible readers, that there are three persons in the Godhead to which we bear some kind of relation. The inquiry then, at the very outset of our investigation should be to ascertain as nearly as possible the relation we sustain to God the Father, the Son, and the Holy Ghost. In the first place, then, we propose to notice what relation we sustain to God the Father, as that would seem to be the natural order in our investigation.

We presume there will be no dispute or doubt in the mind of any, of the fact that the first relation we all bear to God the Father, is that of creature and Creator. The apostle Paul, in his address to the Athenians, does most evidently present this idea when he says: "We are his creatures, the workmanship of his hands." This being an acknowledged fact by all, I presume there is no need of consuming time, or occupying space by the introduction of proof, or the employment of argument to establish the fact, but shall treat this point as conceded. It must be clearly manifest to all then, that in view of this fact that we can not recognize ourselves, while in our natural condition, as having any other relation to God than that of creature; it must be equally manifest that there must be some other principle brought to bear

which changes our relation, which we hear to God the Father.

We notice in the second place, that we also bear the relation of father and son—parent and children.

In our investigation of this feature in the subject, it will be necessary to bring before our minds the character of the second person in the Godhead—the Son of God. There is also, no dispute in the religious world as to the fact, Jesus Christ being the legitimate Son of God, all conceding this as being an undeniable fact. It would therefore be quite superfluous for me to spend time in offering proofs and arguments to sustain what all, except infidels, do admit as true.

Jesus Christ is therefore presented to our view as being the *natural* Son of God, or as St. John expresses it, "As being the *only* begotten of the Father, full of grace and truth." We would not wish to be misunderstood in our expression, where we employ the term *natural Son* in the preceding sentence, as being according to the ordinary course of nature in the begetting of the Son of God; because, I am far from entertaining any such an idea, but I wish to be understood to be considering it in the sense in which St. John is when he declares Christ to be the *only* begotten of the Father. Christ is therefore the only being in heaven or upon earth, or throughout the entire realms of God's creation who has a natural right to call God his Father.

But he is not only his Father, but he is also his God, as St. Peter says; "Blessed be the God and Father of our Lord Jesus Christ, who has begotten us again unto a lively hope &c." The Son of God becomes our natural brother by the assumption of nature, "Being born of woman made under the law," and he also becomes our equal in the sense that our God becomes his God also.

Now, although we have got into a very close relation with God the Father, in that his Son has become our brother, yet this close relationship does not permit us in truth to call the Father of Jesus Christ our Father; simply upon this ground of relationship.

Having thus far examined our natural relationship which we sustain to God the Father, and also to his Son, and found by the examination that we are not by virtue of this relationship at all justifiable in calling the God and Father of our Lord Jesus Christ our Father, notwithstanding we can in a certain sense call his Son our brother, it becomes necessary in the next place in the prosecution of our investigation, to try to ascertain if possible, how it is possible for us to attain to this high honor. It therefore becomes necessary in the third place to bring before our minds the character and effect of the Holy Spirit, which is denominated the third person in the Godhead. It is declared in the Scriptures, "That it is the Spirit that quickeneth, the flesh profiteth nothing," and again it is said that "As the Father hath power to raise up the dead and to quicken whomsoever he will, so also hath he given unto the Son power to give eternal life to all them that believe."

Any attempt at a description of the third person in the Godhead, which is distinguished by the name Holy Spirit, would be as futile as it would be vain, because it would be an attempt to define a thing which is evidently and finally, and which is most certainly the case with all things which are solely spiritual or immaterial. Yet, however great the impossibility may be, to define or describe the person of the Holy Spirit, the fact is none the less true that there does exist such a person in the holy trinity. Whatever this person may be when separately considered from the other two, it is certainly an undisputable fact, that it is the embodiment of that power by which the

Father has in all ages seen fit to perform those stupendous and marvelous works, which are so marvelous in our eyes. This, is certainly that most powerful agency through which Jehovah operated in bringing order, beauty and harmony, out of chaos and confusion.

It is said by Moses, the sacred historian, that "The Spirit of God moved upon the face of the waters, and God said let there be light and there was light."

We might notice many instances, had we time to do so, where God employed this powerful agent in the performance of those wonderful acts, but as this fact is like the other two which we have alluded to, conceded by all classes of men except skeptics and infidels, we think there is no use in multiplying testimonies. We only wish to bring before the minds of the reader one other important work, which God the Father performed through this agent.

We are clearly taught in the sacred Scriptures, that it was by this same Spirit or agent that God the Father raised up Christ from the dead. I conclude that the Scriptures are so abundant and clear upon this proposition, that it would be entirely superfluous for me to adduce one single quotation to confirm the fact, and shall therefore treat the case as conceded. It is declared in the Scriptures that, "The Father sent the Son into the world, not to condemn the world, but that the world through him might be saved."

It must be clearly discernible then, that the Father sent his Son into the world for its salvation, but "The world knew him not, and therefore, after subjecting him to the most miserable shame and contempt, they finally cap the climax of their contempt, by crucifying him between two thieves, as the strongest evidence of their utter contempt. But the Father determined to honor him

*First*. By a public acknowledgement of him as his Son in the presence of his enemies at the time of his baptism, and

*Secondly*. In the presence of his brethren at the time of his transfiguration, and lastly, by appointing him a kingdom in this world, which should be a spiritual organization, and yet so visible and conspicuous in its character that even his enemies would be compelled to recognize its existence. "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it." "Ye are the light of the world, a city set on a hill can not be hid."

This visible spiritual organization was evidently the bequest of the Father to the Son, and was given him as a token of honor, and as a recompense for the things which he suffered. "Although he was a Son, yet learned he obedience by the things which he suffered, and through suffering he was made perfect, and became the author of eternal salvation to all those that obey him."

"And he hath given him to be head over all things to the church which is his body."

The Son having thus received the kingdom as a testament from the Father, proceeds at once to arrange its organization by the annunciation of certain constitutional laws for its government, and also certain formulary ceremonies by which the subjects shall be inducted into, and become legal participants of its enjoyments and blessings. The embodiment of all these laws and ceremonies are clearly set forth in the four Evangelists—Matthew, Mark, Luke and John.—The conditions of citizenship are, "Being born of the water and of the Spirit," and the formula of the ceremony is, being "Baptized into the name of Father,

and of the Son, and of the Holy Ghost."

The Holy Spirit, or the third person in the Godhead, now becomes the efficient agent, in the adopting of children into this spiritual organization. "Know ye not, that as many of us as were baptized into Jesus Christ, were baptized into his death, and if ye be Christ's, then are ye Abraham's seed and heirs according to the promise;" "For ye have not received the spirit of bondage again to fear, but the spirit of adoption whereby ye cry Abba Father; the Spirit beareth witness with our spirits that we are the children of God, and if children, heirs of God and joint heirs with Christ." Being then children of God, and joint, or equal heirs, with Christ, it must be apparent to all we have become brethren to the Lord Jesus Christ, and hence, our proper name would be Brethren.

We notice in the next and last place, in connection with what has already been said upon this question, that the prophet Isaiah, in speaking of this visible scriptural organization in the 62nd. chapter of his prophecy remarks thus; "For Zion's sake I will not rest, and for Jerusalem's sake I will not hold my peace, until the righteousness thereof shall break forth as brightness, and the salvation thereof as a lamp that burneth, and the Gentiles shall see thy righteousness and all kings thy glory, and thou shalt be called by a new name, which the mouth of the Lord shall name." In this declaration of the prophet we have it positively declared, that the members of this spiritual organization shall be called by a new name which the mouth of the Lord shall name.

We have already shown that the legal name of the subjects of Christ's kingdom, is that of BRETHRENS, and they receive this title by virtue of their adoption through the agency of the Holy Spirit, in prompting them to submit to the trials of citizenship in the kingdom of Christ. These terms are, faith, repentance; a birth of water and the Spirit, and an absolute obedience to the government of Jesus Christ, as the King. The ceremony of induction is baptism into the name of the Father, and of the Son, and of the Holy Ghost. This is the spirit of adoption whereby we say Abba Father.

The name which the Lord named the subjects of his kingdom was, first, servants, second, disciples, third, friends, and last, brethren. "Henceforth I call ye no more servants, for the servant knoweth not what his Lord doeth, but I call ye friends, and ye are my friends if ye do whatsoever I command you. From this language of the King, we conclude that none are even entitled to the name of friends only those who observe and do all things which the Lord has commanded. But we find that the last, and most endearing name by which the Lord has distinguished his people, his children of the adoption of the Holy Spirit, and joint heirs with himself to an inheritance which is incorruptible, undimmed and that fadeth not away, eternally in the heavens, is the name *Brethren*.

It is said by the apostle that he was not ashamed to call them Brethren, saying "I will declare thy name before many Brethren."

The name Christian is evidently a name of reproach, which was given to the Brethren by their enemies and persecutors, but was never given them by the Lord himself, and hence the apostle says; "I. t none of you suffer as a murderer, or as an evil doer, or as a liar, or as a busy-body in other men's matters, but if any man suffer as a *Christian* let him not be ashamed."

Jonesborough, Tenn.

If you would be wise, read, meditate and remember.



## The Brethren at Work.

"The Brethren at Work," will be sent post-paid, to any address in the United States or Canada, for \$1.25 per annum. Those sending eight names and \$10.00, will receive an extra copy free of charge. For all over this number the agent will be allowed 15 cents for each additional name, which amount can be deducted from the money, before sending it to us.

Money Orders, Drafts, and Registered Letters may be sent at our risk. They should be made payable to J. H. Moore.

Subscriptions, communications, etc., should be addressed to: J. H. MOORE,

Lanark, Carroll Co., Ill.

LANARK, ILL., NOVEMBER 30, 1876.

Arrive January 1st, 1877 the address of Samuel Murray will be Burnetts Creek, White Co., Ind.

Bro. D. B. Munzer says: "Herewith find another handful of provender for the Little Flock. May the Father sanctify it to the feeding of 5,000."

We have just printed a few hundred copies of our card entitled the *Good Shepherd*. On the back of the card is the hymn: "Oh ye young, ye gay, ye proud." Those ordering them right away can get them for 5 cts. a dozen, or 25 cts. a hundred.

From many brethren and sisters we are receiving words of encouragement, and for them we feel quite thankful, and are always happy to be thus encouraged, but we must be excused from publishing more than one or two occasionally as it would look too much like boasting in the eye of many.

Owing to the fact, that the Gospel True Association will soon be prepared to take in hand the publication of books and tracts, Bro. M. M. Eschenman has concluded not to issue Nos. 5, 7, 8 and 9 of *Truth Triumphant*. To those who ordered these Nos. either *Sabbath* or *Our Faith*, has been sent, and if this is not satisfactory please write us.

Bro. J. W. Stein is to be here December the 1st. Bro. R. H. Miller the 5th, and Bro. Daniel Vaniman the 8th. Bro. Stein will remain in Northern Ills. but a short time; Vaniman will not likely stay over two weeks, but Bro. Miller, if able to preach, may remain several weeks, about ten nights of which time we expect him to preach in Lanark.

In answer to the inquiry, as to when we will publish our works already written but not yet given to the public, we will here say that it is our intention to publish them through the BROTHERS AT WORK before they appear in pamphlet form. We will not likely commence any of them till the next volume, as we will then have more time to get them ready for the press.

We have now in the office a supply of the Brethren's New English Hymn book, which will be sold on the following terms:

1 copy, Turkey Morocco, post paid \$1.00  
Per dozen " " " 11.00  
" " " " by express 10.00  
1 copy, Arabic-que or sheep, post paid .75  
Per dozen " " " 8.00  
" " " " by express 7.25

Owing to the continued illness of Bro. Enosh Ely's daughter he was unable to go on the Southern mission work as mentioned two weeks ago. Brethren John Emmert and Geo. Studebaker are now on the mission in Bro. Ely's place. This missionary field is becoming quite interesting and there are prospects of doing a noble work in that part of the State. May the Lord bless the work as well as the workmen.

For some time we have been out of Bro. R. H. Miller's book entitled: *The Doctrine of the Brethren Defended*, and therefore could not fill orders; but just before going to press we received a box of them and are now prepared to fill all orders. The book is a good one, being the most thorough defence of the Brethren's faith and practice ever published, and we would be glad to see it in the hands of every seeker after truth in the land. The book will be sent from this office by mail, post paid, for \$1.60 per copy.

## JOHN'S BAPTISM.

A CAREFUL perusal of Bro. Hammer's article, treating on John's baptism, as published last week, suggested to us the propriety of offering a few observations which we desired to appear in last issue, but was too much crowded with work to get time sufficient to write out our thoughts on the subject. We do not want Bro. Hammer to regard this in response to his article; as the position taken by him respecting the action in John's baptism, is the belief of the general brotherhood. But as he has treated the subject practically, we offer a few thoughts *theoretically*, that are at times overlooked in treating the subject, and a clear comprehension of them will likely enable us to see some facts more clearly.

We offer these thoughts, however, in confirmation of Bro. Hammer's general position, and also to enable our readers to use this method, if they wish, in refuting the arguments of those who maintain that there is a difference between the mode of John's baptism and that taught by Christ, when in fact the whole difference is simply theoretical.

It is evident that John's baptism was from heaven, and that the baptism taught by Christ was from the same source. This far they were precisely alike. We further believe that the *mode*, or *action* of John's baptism was the same as Christ's, for parties baptized by either, were, without any additional ceremony, members of the same body, and all must acknowledge that the action was the same in both, or else there were two different modes in one church: this conclusion is unavoidable. More than these, both were preceded by faith and repentance, and were for the remission of sins. Thus we have then

1. Both from heaven;
2. Precisely alike in action;
3. Both preceded by faith and repentance.
4. Both for the remission of sins.

The above seem to be sufficiently conclusive to warrant us calling them positive. We further conclude that they were both accompanied by the baptismal formula as recorded in Matt. 28: 19. The foregoing embrace about all the features practically to be found in either John's baptism, or that taught by Christ, and shows them to be precisely alike in the above mentioned features.

But while it is clear that there was no difference between them practically, and their origin and design were the same, yet we conclude that there was some difference theoretically, and these points we want to notice in the remainder of our observations. John's baptism was in the name of the Father in fact, and of the Son and Holy Spirit prospectively. John spoke of the Father in fact, but of Christ and the Holy Spirit in promise. This however did not affect either the mode or design of John's baptism, only he baptized the people in the name of the Father whom they knew to exist, and of the Son, and Holy Spirit who were yet to come, and were promised by John. And as they were promised, and John baptized in their name, it follows that his baptism, so far as it was in the name of the Son and Holy Spirit, was prospective. But after Christ came, and was known to the people, then John's baptism was in the name of the Father, and of the Son in fact, and of the Holy Spirit prospectively. Then, when the Holy Spirit came, the baptism was in the name of all three in fact, and none prospectively, *i. e.* before Christ was baptized, John's baptism was in the name of the Father in fact, and of the Son and Holy Spirit prospectively. — Then after the reception of the Holy Spirit, the baptism was in the name of the three in fact. Or to illustrate more clearly, we present it in the following form, wherein the large capital represents the baptism when in fact, and the italics when prospective:

(Before Christ was baptized.)  
IN THE NAME OF THE FATHER,  
and of the Son,  
and of the Holy Spirit.

(After Christ was baptized.)  
IN THE NAME OF THE FATHER,  
AND OF THE SON,  
and of the Holy Spirit.

(After the Holy Spirit came.)  
IN THE NAME OF THE FATHER,  
AND OF THE SON,  
AND OF THE HOLY SPIRIT.

Then there was another point of difference respecting the extent of the design. To fully understand this, let it be borne in mind, that the penalty of Adam's transgression was not removed until after the death of Christ. Those who were baptized prior to this time, as they were baptized for the remission of their sins, had all their sins remitted at baptism, both their own, and their Adam's sins, so that they were free from the penalty of Adam's transgressions even before the death of Christ. Then John's baptism was for the remission of not only their own sins, but the Adam's sin still resting upon the world. But when Christ's death on the cross took place, and he fully atoned for the sins of the whole world, then the baptism after that was for the remission of their own sins only.

As the death of Christ upon the cross took away the old sin of the world, it follows that upon infants there is no sin resting, for of such is the kingdom of heaven, and therefore they need no baptism. But all those who come to the years of maturity, having transgressed the law, — which is sin — need to be baptized for the remission of their own individual sins.

Then so far as regards the origin, mode and design of John's baptism, and that practiced by Christ, we regard them, like Bro. Hammer, as being the one and the same thing, only a part of John's was in fact, and the other was prospective, while in that, taught by Christ, the entire mode and all the actions were in fact, and none of it prospective.

## WHY IS IT SO!

BRO. ESCHENMAN: *Truth Triumphant* Tracts and two Nos. of BROTHERS AT WORK received. The reading in all of them is so plain that a fool can not err therein. If our Savior was ready to disown Peter when he refused to have his feet washed, is it reasonable to suppose that he will accept those of the present time, who refuse to do the very identical thing? If men cannot see and understand the "all things" commanded, then they cannot understand anything. How can a non-essentialist find fault with another in any particular, or pretend to instruct another in the gospel way, or charge others with disobedience, while he, claiming to love God, will not so much as do what Jesus tells him?

JOHN GLIDE.

Clear Spring, Md.

Just how men can do this, dear brother, I cannot tell, unless it is because they have not the fear of God before their eyes, and "Love the praise of men more than the praise of God." How a man can have the boldness to take the Book of God and hold it up before a sinner and tell him to believe and obey it, and then in the next breath tell him that a good deal of it need not be obeyed, but just a little here and a little there will do, is more than my mind can fathom, unless it is because they desire the "loaves and fishes" of men instead of the bread of heaven.

It is a sad thing, the present teachings and *isms* of the great mass of professors of religion. Instead of the "word of truth" a little of the truth and a good deal of error are mixed up for the people. And one great trouble is, too many people read the Bible through C—or L—or some other author's faith. They do not bring *isms* to the four winds, and get down to solid reading and thinking. True, they sometimes read the 13th. of John and other passages wherein duty is laid upon them, but instead of *going right to work*, and "obeying them from

the heart," they set themselves to work to find out how to do something in place of it, or not do it at all. Instead of consulting the book of God, and seeking him in prayer, they consult some commentary, or other book, the author of which only partly obeyed the gospel. Indeed, by some means or other, they know that the book they intend to consult does not favor that which they wish to avoid. If it did they would not read it.

But they cannot say that they do not know that the book of God teaches feet-washing, the holy kiss, the Lord's Supper, non-conformity to the world, etc. They know it does. And they know, too, that those things are there by the authority of God. And such know more, they know that they are not obeying them. If with all this knowledge, men will continue to neglect the plain, positive injunctions of "the word of truth," and follow a proud and corrupt ministry, they must accept the promises attending such a course; for *God is clear*. One thing is certain; no man can inherit eternal life by *leading* Christ; it is only by following him that a man is made happy. O what a pity that kind and affectionate hearts are being daily and hourly led farther and farther away from the simplicity and power of the gospel! Dear brother, pray that many, yea all, may come and learn the blessedness of humble obedience to God. To this end, let all pray.

THE KINGDOM OF CHRIST.  
ITS CHARACTER AND  
PROGRESS.

BY DANIEL VANIMAN.

NUMBER I.

"And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed, and the kingdom shall not be left to other people, but it shall break in pieces, and consume all these kingdoms, and it shall stand forever." Dan. 11: 44.

THE prophet looked down through futurity over more than six hundred years and saw this kingdom set up by the God of heaven. This kingdom, like all other kingdoms, has five constituents: 1. Territory. 2. Subjects. 3. A king. 4. Law. 5. Power to sustain its law. Notice, it was set up not by man but by the God of heaven. Not recently, but more than 1800 years ago; the earth being the territory. Those who learn to love the king well enough to obey him are the subjects of the Creator of the universe, the king. The gospel the law, and the power that separated light and darkness, arranged chaos into order, that hurls the planetary orbs through boundless space with never-varying precision and at a velocity that outstrips the wind, is the power that sustains the law of this kingdom. The character of it is 1st, to break in pieces and consume other kingdoms, not however by the use of carnal weapons, but with the mighty weapons of love and kindness. 2nd, It has stability; "For it shall never be left to other people, and it shall stand forever." 3rd, It is of a growing or extending character. The prophet Daniel viewed it as a stone cut out without hands that "Became a great mountain and filled the whole earth." It is also described as being "Like leaven that a woman hid in three measures of meal until the whole became leavened." These passages show that all will be finally brought into subjection to it by working from the inside out.

Like raising wheat the process is strictly the Lord's; it is simple but effectual. In raising wheat the Lord has ordained that men must work with him—must perform the part assigned him by the Lord, or do without wheat. The Lord first furnished the seed with life (or a living germ in it); made the soil for it to grow on, and sends the early and latter rains; but has left it to man to get the soil in order, to sow the seed and protect it while growing; prepare it for use when mature and properly use and enjoy it. Thus faithfully performing the part belonging to man: man receives and enjoys the blessing of wheat which without his co-operation he will not have.

Just so in the kingdom of Christ. The Lord first furnished the seed (the word of God) having life in it; made

the soil (the heart) for it to grow in; waters it with the early and latter showers of his grace that it may grow. He has however left it for man to prepare the soil; that is to be honest and willing to receive the Word. Has committed the sowing of the seed (the preaching of the word) to faithful men; requires of those who receive the seed to protect it, lest the fowls of the air (the devil) will come and take it away; or the thorns (the cares of life and deceitfulness of riches) will spring up and choke it. Thus after the Lord has done his part, both he that sows (preaches) and he that reaps (hears) have faithfully worked with him there will appear a result resembling enlarging the stone by adding to it; preparing or improving the lump for use by first agitating, then changing it by working it, particle after particle from the inside out until the whole of it becomes subjugated, settled and prepared for use, of which result will speak in our next.

(To be Continued.)

## CHIPS FROM THE WORKSHOP.

WE are told that, "It makes no difference to what church you belong." If this be a fact, then why not belong to the church of Christ?

—There is not one truth in all the earth of which God is not the author, for *God is truth*.

—The best trimming for a sister's bonnet is a smiling, lovely countenance.

—It is urged that "whatever man thinks is right, that is right to him." If a man then, thinks it is right for him to obey the Lord, it is right for him to obey. We go a little further, and maintain that it is right to obey Christ whether a man thinks so or not.

—Let the doctrine of I—or W—or A—, dwell in you richly; teaching and admonishing one another with instrumental music, hymns and spiritual songs; that is the way, a goodly number will have it, but God's book says: "Let the Word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts." Col. 3: 16.

—Suppose a man should think it right to repent, believe, and be baptized, then it is right for him to do so, is it not? It is perfectly right for him to do so whether a man thinks so or not.

—It is one thing to glory in the cross of Christ, and quite a different thing to glory in the cross of Romanism. The first makes a man a Christian, the last something else.

—Of late, there has been a good deal of plowing done in Chicago with Moody plows—those easy-going, surface-skimming ones. The clergy from various parts gathered there from day to day, to learn how to use the new machine on the revival (?) fields this winter. Would it not be much better for mankind to lay aside these frail implements, and use the good, old gospel plow? This is strong and bright, never rusts nor wears out, and does its work effectually. With it, you can plow so deep that the last root of disobedience will be turned under, and the rich soil of obedience will be seen in abundance.

—If shaking hands is obeying "Greet one another with a kiss of charity," would not looking into a wine-cask be obeying the Lord in the communion? In other words, "If 'handshaking' is kissing, is not looking, drinking?"

—Believe facts, believe and obey commands, believe and hope for, or enjoy promises. He that does this, has put on Christ. Putting on Christ is not putting on the world, nor any man in the world. Whoso readeth, let him understand. E.

We have just room enough here to say that we are again out of Envelopes. We will try and have another lot ready sometime next week. Those who have ordered will please exercise a little patience. It would be well if some one in every church would order a hundred or two and in this way all the churches could be supplied.—[En.]



# For The Brethren at Work

## SANCTIFICATION.

BY MATTIE A. LEAH.

"Sanctify them through thy truth; thy word is truth."—John 17: 17.

HAVING been requested to write on this subject, we will try to do so to the best of our ability. Sanctify, in the Old Testament Scriptures, often denotes to separate from a common to a holy purpose; to set apart and consecrate to as his special property, and for his service. In this sense our Savior uses the term; "For their sakes I sanctify myself." I separate and dedicate myself to be a sacrifice to God for them. And in the language of our text he prays the Father to sanctify his disciples, that is, that he separate them from the world, that he will draw them to himself, and make them his peculiar people.

Justification produces a change in our state, by that not all former sins are pardoned, all former offences are canceled, and he who was just before in a state of rebellion and unrighteousness is made a citizen of Christ's kingdom, and is accounted relatively righteous. But besides this great change that is wrought for us, there is another and perhaps greater change that must be wrought in us, this work is called sanctification, by it we are inwardly renewed after the image of God, in knowledge, righteousness, and true holiness. (Eph. 4: 24).— Sanctification includes a change in our natures, whereby our wills are changed and made subservient to the will of God, our thoughts, affections and desires are changed, in a word we are changed from carnal to spiritual; it also comprehends a change in our practice. This embraces good works, "For the grace of God that bringeth salvation hath appeared to all men, teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world," (Tit. 2: 11, 12). This change of nature, this change that by the grace of God is wrought within, must and will have an outward practical manifestation.

A mere profession is nothing, and a mere assertion that we are in possession is not sufficient, we must give a practical proof that we have undergone this wonderful transformation.— This proof must be manifested daily in our intercourse with the world, by our constant and daily deportment, by our conduct and conversation, by the manner in which we bear the sorrows, the afflictions, the disappointments of life, and even by the manner in which we bear prosperity. One in whom this grace has wrought its complete and perfect work, is neither depressed by adversity, nor elated by prosperity, if such have possessions in this world it no more hegets within them a feeling of self-importance than though they possessed not. They who are sanctified are set apart to the service of God, are separated from the world, they are dead and their lives are hid with Christ in God. They that have experienced this work of grace have crucified the flesh with the affections and lusts, they live and walk in the Spirit. Sanctification comprehends all the fruits of the Spirit, which are love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.— Sanctification is not only attainable, but it is absolutely necessary to our admittance into heaven. "Without holiness no man shall see the Lord." Sanctification in this world must be complete, the whole nature must be sanctified, all sin must be utterly abolished, or the soul can never be admitted into the glorious presence of God. (Heb. 12: 14, 1 Pet. 1: 15, 16, Rev. 21, 27). Though in this world we are in a state of spiritual warfare with Satan and his temptations, with the world and its influence, yet Christ has assured us that his grace will be sufficient, that in each temptation he will make a way for us to escape, that if our faith in him is sufficiently strong, all things are possible unto us. Paul assures us that he could do all things through Christ who strengthened him.

But how is this great work wrought? Here is where the great point of difference comes in. Most Christians believe in sanctification, but they differ greatly

as to the process by which it is brought about. In the quotation at the head of this essay, our Savior prays the Father to sanctify his disciples through the truth, then adds; "Thy word is truth." The glorious instrument then, through which this great work is wrought upon the heart, is God's word, the Scriptures of eternal truth. His instrument is called the sword of the Spirit, and is represented as a "Two edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." Surely such an agent is sufficiently efficient. "A discerner of the thoughts and intents of the heart." The prophet Jeremiah describes the heart as deceitful above all things and desperately wicked, and then asks, who can know it? Yes who can know the depth of the wickedness of the human heart? Who can know its deep mysterious labyrinths?

How little we know of our own hearts, how ignorant we are of the extent to which we may go in our self-deception, or to the extent of the deception that may be imposed upon us by others. There is hardly any limit to human credulity. The most absurd and monstrous theories have been presented to man for his acceptance and belief, and all have found a congenial soil in the depravity of the human heart. The wild and extravagant assertions of Mohammed were eagerly received by thousands; Joe Smith's absurd speculations found many willing listeners, and all the stupid dogmas of popery have, and do, find multitudes of willing recipients. The extreme facility by which man can be deceived makes it necessary that he have an infallible guide, an unerring rule; such a rule God has given him in his precious word. That word is the detector of error; by it we are enabled to distinguish between truth and falsehood.

Our Savior prayed, "Sanctify them through thy truth, thy word is truth." Here we have truth, all truth, without any mixture of error. And this is the only agent through which this great work can be wrought. The next important question is how this agent accomplishes its work, or, in other words, how is it made effectual in producing this wonderful transformation? Peter, writing to those who had passed through this transforming process, says; "Seeing ye have purified your souls in obeying the truth through the Spirit, unto unfeigned love of the brethren." Now we have the matter fully before us, the word of God is the instrument through which sanctification is accomplished, and our obedience brings us under its purifying and renovating influence. While the Scriptures clearly teach the doctrine of sanctification, they as clearly teach by what means or process it is accomplished. Those who profess sanctification and yet ignore many of the plain commands of God's word are certainly laboring under some fatal mistake. They are either self-deceived or have been deceived by others. "Sanctify them through thy truth; thy word is truth."

Now dear brother and sister, in compliance with your request as contained in the card you sent me, I have tried to write on the above subject, hope it may be of some benefit to you.

## For The Brethren at Work

### NONE OF US LIVETH UNTO HIMSELF."

BY H. H. MEYER.

PERADVENTURE, the beloved Paul never penned a line freighted with more significance than that which is the burden of my poor heart and the subject of our present sketch. "Like apples of gold in pictures of silver," its very appearance arrests our intent attention and holds it, if possible, to impress our minds with its comprehensive import. But, methinks, no one is able to tell how much the text means. Like many other infallible truths forever written on the pages of the Inspired Volume, it is beyond our power of a full exposition, or not within our Divine attainments to explain precisely how much is required of a believer in Jesus who "went about doing good." It is certainly not all that the Scriptures enjoin, or that the Spirit of Christ in us prompts, to make appli-

cation to join the church, to be baptized, to observe the ordinances instituted by the Master, and then move along and do as we please. How can such a life fulfill the idea of the text? Doubtless it involves some things which few are prepared to receive at the present stage of our life of holiness. But let us seriously turn our attention in this direction, and see what we can of the sentiment or spirit of the gospel.

"NONE OF US."

Who? Surely this has no reference to them who do not name the name of Christ. The beloved Paul was addressing the primitive disciples of Jesus at Rome—all members of the church. We think that he had no thought that his religious letters would afford spiritual weapons to the true believers of the nineteenth century for the defence and glory of the church which he loved more than his own life. But our God has turned all this to good account, for he "knoweth all things." This shows us how careful we should be that we leave his Word pure and complete as it was produced by inspired men, and learn daily to profit thereby, that we may represent the church in its simplicity and order of the pure word and spirit of the gospel. To such a noble life of labor we are called. As we are *all* called, so no one is without some labor, "none of us." Not one of us who have believed and entered upon the obedience of Faith. The devoted Paul includes *himself*, and how amply the fragments of his biography show that he lived more than any of us, not unto himself, but by the grace of God, for the salvation of those around him, and those afar off, and hence "unto the Lord." This consecration to the service of Jesus who called him, his devotion to the purity of the teaching of the gospel, and his love of Christ, made him the brilliant light that has shone unfaded for over eighteen centuries, and will yet doubtless shine to the second appearing of our Lord and Savior. He, like Abel, the first martyr, "Being dead, yet he speaketh" to you and me, and says: "None of us liveth unto himself." If we are branches on the Vine that bear no fruit; and what doeth the Husbandman with such? A pitiable destiny to be cut asunder! This cutting off he reserves unto himself for he is Judge of the quick and dead, and he knoweth the heart of man. If men do not keep his commands and ordinances as promulgated by the church which observes them, the church is commissioned by its Royal Head to put such disobedient members away from its fellowship. Such is the necessary result of living unto one's self in the fundamental principles of the Savior's doctrine. Again, when here on earth, Jesus taught many things for the education of his disciples that they might learn the secret of developing a Christian character in the higher and Divine elements, and that they might live not after the manner of men who have perverted the ways of the Lord by their own selfish opinions, expressed and forced upon the Body of Christ, and which has, in all ages, brought contentions, envyings and strifes among the believers who ought to be united—"of one mind and one heart." Could we always consent to the intent and spirit of those teachings as they fell from the sinless lips of the Only Beloved, what peace and unity and joy we could enjoy among all the believers! But those blessed and holy teachings were intended, not only for individual instruction, but altogether as much to form the basis of discipline, in the church for all coming time. Discipline is essential in the church, but many disobedient ones ignore it. They would thus live unto themselves, and not

TO THE GLORY OF THE CHURCH.

within whose pale they sought shelter for the soul, and for whose defense they should speak, for whose doctrine and principles they should live, and for whose peace, purity and prosperity they should ever pray and labor; and thus they would *not* live unto themselves. All rules and discipline in the church are made according to the spirit of the gospel where there is no "Thus saith the Lord." Then why should any of us be selfish and presumptuous, and say, "The discipline of the church is tradition,"

Thus we might reject the whole Scriptures, for it is all tradition, and is all right if it leads us to live nearer to God. The Head of the church has given authority by his Word to them that have the oversight, and are chosen of God to feed his flock and keep them in the doctrine of salvation and order of the Christian life. This becomes the most solemn of duties that can be laid upon man—the care of the church. I often think our elders and church officers are very often too lenient with us young brethren and sisters. They often "advise," and we take the advantage of the liberty it suggests, and this unfits us for a useful life in church. It subjects us to many temptations, and thus we often live unto ourselves, when we should be earnest, exemplary, and approved workers in the vineyard. Brethren, we live too much to ourselves. Let us awake, and be aroused from our indifference.— Workers are needed in Zion and out of it; in it, for its edification, purity, and exaltation, out of it, to preach the saving gospel, talk to the unconverted privately and to seekers after the truth, to distribute tracts, to get subscribers for the church paper that is conducted nearest to the faith of the Brethren, and above all, my dear fellow-member, to live out an example of all these things, that the people may believe and be saved.

## WHO WILL WORK?

We are called to labor, and not to stand idle in the vineyard, or leisurely stroll by the hedge and make merry with the world. By this we not only lose time and influence, but stand in great danger of losing our own souls.— We may start well in religion, and cherish the very best intentions and at last say, "My life has been a failure." Dear reader, I have no time now to lament with you over this, but have only time to say, turn your back upon the world as regards its ways and fashions, and customs, and opinions. *Go, work for Jesus.* "You are not your own, you are bought with a price;" therefore, you can't live to yourself, and be acceptable to him who said: "Whoever he be of you that forsaketh not all that he hath, he cannot be my disciple" (Luke 14: 33). This puts us into a position that we cannot well live unto ourselves in it. The surroundings of a truly devoted disciple will aid him to work for his Master; but the secret is we get ourselves back again a little into the "old way" of the world, and we can't do two things at once. O, may God help us all to get into the place we all ought to be—right under the cross. And then let us hear it under all circumstances, working diligently for him, and so shall we live unto him, both here and in the world to come.

Waynesboro, Pa.

For The Brethren at Work

## THOUGHTS BY THE WAY.

BY JOHN H. PIER.

WE have been told that when Jesus washed his disciples' feet, he did so to teach them humility; and if we had never read it ourselves we would suppose from what we have heard that the narrative read something like this: "Ye call me Master and Lord, and ye say well for so I am; If I, then, your Lord and Master, have washed your feet, ye ought to remember this as an act of great humility in me, your Lord, to stoop so low and with my clean hands wash your dirty feet; and from henceforth ye should not forget to be very humble and servant like to one another, even so much so that ye could stoop low enough to wash a poor brother's feet in some private room when he is not able to do it himself." But unfortunately for those good and wise professors, who would be very glad to get to heaven if Jesus would only allow them to supplant him, so far as to allow them to have their own way about getting there, and perhaps himself be submissive to them after they get there; it does not read so. I will now read it right: "Ye call me Master and Lord and ye say well for so I am, if I then your Lord and Master have washed your feet, ye also ought to wash one another's feet." Nothing is said about humility; and is it reasonable to suppose that he who spake as never

man spake, would try to teach his beloved disciples, as well as all his future followers, something of such magnitude that the disregarding of which would preclude their having any part with him, and at the same time so completely obscure it they could not have the faintest idea of what he meant, especially when he says: "I have given you an example that ye should do as I have done to you?" Here, instead of making feet-washing illustrative of humility, he actually commands us, not to do something that he tried to impress more forcibly on our minds by washing his disciples' feet, but to do as he had done; that is, wash one another's feet. When Jesus wanted to tell his followers to be humble, he readily found language to do so that could not be misunderstood.

Notice what he says, in Matt. 23: 12; "And who-ever shall exalt himself shall be abased, and he that shall humble himself before God shall be exalted," also Luke 14: 11 and 28: 14, which reads about the same. James also says; "Humble yourselves in the sight of the Lord and he shall lift you up" (Jas. 4: 10). Peter following in the same strain says; "Ye all of you be subject one to another and be clothed with humility, for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time" (Pet. 5: 5). In all these instances we have humility plainly taught without any feet-washing mixed in. In the 13 chapter of St. John we have feet-washing just as plainly taught without having humility mixed in as the leading thought. I do not know whether Christ meant to teach his followers humility by introducing feet-washing into the church or not, but I do know that he commanded his disciples to wash one another's feet in language too plain to be misunderstood by any one that can read; and we have no right to question his authority to issue such a command simply because we can't see any particular use in it. It is his command and ours to obey, his to bless, ours to enjoy. If we would enjoy his blessings let us not murmur at his commands. If he says ye ought to wash one another's feet let us cheerfully obey, and ask no questions, so that when he shall appear we may have confidence and not be ashamed before him at his coming.

Lanark, Ill.

## PARCHMENT.

MORE than 3,000 years ago parchment was manufactured; the original Scriptures were written upon it.— The finest, which in our day is known as "vellum," is used to a considerable extent for recording important matters, such as documents that be placed in corner-stones of public buildings, deeds, etc., as it will not burn and is comparatively indestructible. Vellum is made from the skins of very young kids and lambs, by a process of liming to remove the hair and fatty substance, then carefully stretched on a frame, and with an instrument called a moon knife, scraped on both sides; the flesh side is then covered with fine chalk and rubbed with pumice stone, and, after being levelled and dried, is polished with a preparation of gum arabic and whites of eggs.

## THE LENGTH OF DAYS.

AT London, England, and Bremen, Prussia, the longest day has sixteen and a half hours.

At Stockholm, in Sweden, the longest day has eighteen and a half hours.

At Hamburg, in Germany, and Dantzic, in Prussia, the longest day has seventeen hours and the shortest seven hours.

At St. Petersburg, Russia, and Tobolsk, in Siberia, the longest day has nineteen hours and the shortest five hours.

At Tornea, in Finland, the longest day has twenty-one hours and a half, and the shortest, two hours and a half.

At Wardhuys, in Norway, the day lasts from the 21st of May, to the 23d of July, without interruption; and at Spitzbergen, the longest day is three and a half months.

Conquer with love.



## FAMILY CIRCLE.

## BEREAVEMENTS.

[What melancholy feelings are awakened within at the sight of a deserted home, in which loved ones once met and lived, and loved; but from which they have now wandered, each in the path pointed out by the guiding hand of Providence. How beautifully does Mrs. Hemans portray this separation in the following admirable lines!—]

They grew in beauty side by side,  
They filled one home with glee;  
Their graves are severed, far and wide,  
By mount, and stream, and sea.

The same fond mother bent at night  
O'er each fair sleeping brow;  
She had each faded flower in sight—  
Where are those dreamers now?

One midst the forests of the West  
By a dark stream is laid;  
The Indian knows his place of rest  
Far in the cedar shade.

The sea, the blue lone sea hath one,  
He lies where pearls lie deep;  
He was the loved of all, yet none  
O'er his low bed may weep.

One sleeps where southern vines are dressed,  
Above the sunny slain,  
He wrapped his colors round his breast,  
On a blood-red field of Spain.

And one—o'er her the myrtle showers,  
Its leaves by soft winds fanned;  
She faded midst Italian flowers—  
The last of that fair band.

And parted thus, they rest, who played  
Beneath the same green tree;  
Whose voices mingled as they prayed  
Around one parent knee!

—Christian Home.

For The Brethren at Work.

## CHILDHOOD THOUGHTS.

BY J. S. MOORE.

OUR thoughts often go back tenderly and regretfully to the days of our childhood, and many pleasant scenes come and go before our imaginative minds. The fields, the pastures, the pleasant surroundings of our old home in the valley are not forgotten. By reason of time and distance they seem all the more dear to our hearts. Our school-mates and associates, where are they?—Gone into the strange world. Some are yet battling with the storms and tempests of life, others have long since gone down to slumber in the silent tomb, freed from all the cares of life. The home circle? ah! yes, those youthful ties so dear, have been sundered. Death has claimed his portion, and o'er this wide world the rest are scattered in pursuit of health, pleasure or profit; in hope or despair; bowed down by grief or buoyed up by illusive hopes. Time rolls on, as day by day we weave fancies of the future in the warp and woof of hope—These thoughts will carry the minds of many of our readers back to days of yore, when as children they trod the path of innocency and joy; and in the moments of memory's flight backward, live over again those happy days of the past, when with brothers and sisters we played under the shadows of the great oaks, or gathered nuts amidst the freshly fallen brown leaves, or, perchance, wandered in spring-time along the banks of the rippling stream, gathering the bright blooming flowers, or chasing the golden winged butterfly; and then at night, with wearied limbs, we sought our little beds to sleep the sweet sleep of youthful innocency. We knew no care, for all care rested with our dear mother, who watched over us by day and by night.—Watched and prayed that we be not led into temptation. Our dear father we remember with childish affection. The present looms up around and the realities of life recall the fact that those days and those faces have faded from our view, and with a sigh we go forth to follow in the daily routine of duty.

We are all more or less the victims of circumstances and the children of misfortune, and there are causes why we have left the haunts of our youth, and the place of all others on earth most dear. But though we have drifted far out on the billows of time, and are anchoring in the midst of the ocean, abiding our time to pass over, we cannot and will not forget the kind words of those we left behind. Words, deeds, and tokens of affection of those we knew and

loved are kept in the sacred, secret chambers of affection, where memory keeps watch.

In this meditating on the past, we gain strength for the future, we see how rapidly we are drifting to that bourne from whence none return, and that the pleasures and joys of life are as fleeting as the morning frost; that soon, very soon, our opportunities for doing good—for fulfilling our mission—will be past.—Those thoughts should nerve us on to renewed energy, to work while it is called to-day. Work in the interest of our little ones. Labor to rear up in their minds monuments more lasting and more worthy than towering shafts of marble. Fix principles that shall enable them to steer clear of the whirlpools of life and anchor, by and by, in the harbor of eternal safety. Work to the end, that we shall gain the great reward in reservation for the Lord's laborers. The waving willow that we remember to have planted in our youth by the well, tells us that from little twigs great trees grow—and teaches the lesson, from little deeds much good may be accomplished. Oh, then, fellow pilgrims, let us not scorn to stoop to little acts of kindness, neither to the young, the old, the poor nor the great. In eternity they will loom up as great trees with outstretching branches, under the shelter of which many may lie down in the "green pastures."

Cent contributions in themselves are insignificant, yet they may accumulate so as to be a power in the hands of the church to send missionaries to benighted lands, relieve the pressing wants of the heralds of the cross, and gladden many souls with a knowledge of the true gospel. In every visit we make, by the flight of the memory, to the past, and return to the present, may we be the more firmly resolved to live to the glory of God and welfare of souls, our own not excepted, that we may meet all those dear ones—now absent—in that everlasting "childhood," where we shall never grow old and where the sparkling waters of life run free, and where never-fading flowers ever bloom.

"In the land beyond the tide,  
Where the young and the old are glorified;  
Where the gates are pearl and the streets are gold,  
And the lambs of the flock lie down in the fold."

## CORRESPONDENCE.

## LETTER FROM R. H. MILLER.

LADOGA, IND., Nov. 13th, 1876.

BRO. MOORE:—About the middle of October I started on a visit to Martin county, Indiana—a field of missionary labor supported by the Southern District of Indiana. We held a communion with the members there. It was held in a barn where it was too cold to be comfortable, and all the labor fell on me, making too much under the circumstances. After the communion was over, near two hours' ride to the railroad where I took the train about midnight for Cincinnati, and spent the remainder of the night in an uncomfortably crowded car, made too much exposure for me. I caught cold; my lungs and liver both became affected, and since then I have not seen a well day.—Have not been able to fill my appointments for a month. I hope this will be a lesson to our ministering brethren, and to other brethren as well, for care as to health is a matter of first importance in temporal things.

Our brethren and sisters take too much pains and trouble in providing many things good to eat, but not quite enough in providing a comfortable place for the minister to preach in and a comfortable bed. Very often he is put in a very fine, nice bed, that would be good enough for anybody, only that it is seldom used, and where there is seldom any fire, therefore it is damp and not a safe place for a feeble minister to lodge.—Then if the room is open it is unsafe for the minister to lodge in, because speaking will cause perspiration and open the pores of the skin and lungs; in that condition, sleeping in an open room is dangerous. I hope our very kind brethren and sisters will think more about these important matters of health, and a little less of the extras for the missionary to

eat. It is possible that some may think I should not say so much, but I hope they can excuse the man who has been made sick more than once for want of heeding these things.

I will now return to my visit. From Cincinnati I took the train to Hillshorn in Ohio, to meet the committee appointed by A. M. for the Brush Creek church in Adams county. Bro. Wm. Culvert met and took us to his home, where a kind family did all they could for our health and comfort. We staid with them two nights and one day doctoring trying to get well enough for the business of the committee. During the time we had appointments to preach for the brethren, but could not fill them. When the 19th came but two of the committee, brother Quinter and myself, were present. We met with the church and they accepted us, and gave the whole matter into our hands, which embraced general points of difference with the general brotherhood.

This church is one of the oldest in Ohio, being about seventy-five years old, and numbers about two hundred members; they are united in their views and practice probably as well as any church in our brotherhood. They have able ministers and many intelligent lay members. They requested a full investigation of all the points of difference between them and the general brotherhood, which was granted them. The investigation took two days, in which the lay members as well as the ministers engaged. I believe there were five points of difference discussed. And we think during the two days there was not an unkind word or the least bad feeling expressed.

When the investigation was over, then came the trying time, for brother Quinter and I must now make a decision, and our responsibility to that church, to the general brotherhood and to God, bore with deep concern upon our minds. We made our report, asking the church to change and come to the general order of the brotherhood in four of the points of difference; in the fifth we recommended the A. M. to hear with them. We will make a report to next A. M., then your readers can know what these points are.

When we made our report to the church, we gave our reasons for deciding each point as we had done. We then gave the church liberty to consult over the matter, and they unanimously accepted our report. This was strong evidence of their attachment to the general order of the Brethren, when they would give up their old practices which they had kept for seventy-five years, when they give up so much for the sake of union and oneness, our brethren in the Southern district of Ohio, and other places, should visit them to encourage them in their acceptance of the general practice of the Brethren.

When the committee work was done we stayed over night with Bro. Wm. Culvert, and next morning being Saturday, Bro. Quinter and I started for Cincinnati, he going to Troy and I to Gettysburg, Ohio, where I had a promise to attend a communion in the Oakland church. But on the way to Cincinnati I was taken with a chill and was very sick to be traveling. I reached Gettysburg about nine o'clock at night; next morning Bro. Solomon Flora took me to his home near the Oakland church. It being Sunday, I went to the church and tried to preach, but was too feeble to make anything except my own weakness clear to the people. The next day I was taken worse at the house of Bro. Solomon Flora. A doctor was called, but I got no relief until next day. As the communion was going on near by many of the brethren came to see me, but I was in such a condition I could not talk much with them or have any enjoyment in their company; but the next day, Tuesday, I felt like their company was a great pleasure, and was glad to have quite a number call to see me. Among them sister Charlotte T. Bond, from Ky., that field of missionary labor supported by the Southern district of Ohio. The Christian like appearance of sister Bond, with other facts we learned, is evidence that the brethren in Southern Ohio are doing a good work in Kentucky, and we hope they will continue and give

their help to those brethren whose labors prove they are worthy. And we hope sister Bond will give us something occasionally for THE BRETHERN AT WORK, for she is positive evidence in favor of work of Brethren in spreading the gospel by something like missionary labor. She was a stranger to the Brethren and their doctrine, dressing in the style and fashion of the world, but now in plainness, with a meek and quiet spirit, she is adorned as the most faithful of our sisters. And she comes convinced in a mind, a judgment, a heart, well versed in the Sciences and learning of the world, now learning in the school of Christ. She is an able defendant of the doctrine of the Brethren.

But that was not what I set out to tell you. While I was sick at Bro. Flora's, and he and his family so kind, and so much concern by the brethren and even some of his neighbors who are not brethren, but ought to be, all seemed disposed to do all they could for me; I felt it a truth that the church which God has built is the pillar and ground of the truth; as far above the secret societies of to-day as God is above the puny men, who made them such secret organizations, worse than useless among the children of God. God has given a perfect law to his church in that he has provided for all their wants; and our experience in life only awakens more gratitude in our heart to him whose wisdom and mercy have given to man that perfect law.

But I am taking too much of your time and space, and must not get on so many subjects. From Bro. Flora's we went to the communion near Bradford, but was not able to be up long enough to attend it. Next morning at the closing exercises I talked a little.—Then went to Bro. Samuel Mohlers and stayed all night, as we had long designed to visit him. The next day, Friday, was their communion; I went and tried to preach some, and was with them until the communion was over. Then I started for home, arrived safe but in poor health and remission so still, but improving some.

Our communion was on the second of Nov., four added to the church. The weather being bad the attendance was small, but the meeting was a pleasant one.

## FROM NORWAY.

Kongsburg, Norway, Oct. 24th, 1876.

M. M. ESHELMAN. Dearly beloved M. Brother. Grace, mercy and peace to you, yours and all brethren and sisters: so also salutation from your brothers and sisters in the East. I send you a sheet printed in England by a man named Darling, who has been sent from England to Norway several years as missionary. He sets forth in it a true picture of the people in Norway; for which reason I send it to you for information. The "free church" he came to and worked in is partly like American Congregationalists and Campbellites. This church is found in different parts of the country, and is at present the most free and evangelical people here in Norway. It was them I worked among six years past; also them that Bro. Hansen labored among when in Norway. They throw open for us the doors to preach the gospel, and want us to come everywhere in their churches.

We have had two meetings in the capital, Christiania, and will have five or six here. All are well attended by people of all sects. But we have to be careful in setting forth the truth, because we could, by one single sermon, close up every door in the whole country. We have to show that man, with his works, is a helpless, lost sinner, then show him to Jesus; next prove it beyond doubt, the power and value of his atoning blood, (so far have some come); then we must carefully and solidly establish the difference between the Old and New Covenants, and which is binding on us; and finally the New Covenant being our only rule is binding, and useful, and needful, all of it to be obeyed for securing our entrance into the heavenly kingdom. But this is as far as we can go until we get believers in these truths. We go so far seemingly with success; and when we come again, we hope that we will

have a well prepared field to scatter every truth contained in the gospel; for even if the free church should close its doors, they will then have been tools to make us known to thousands who then will gladly receive us again; and, too, we may even gain many we do not expect, while if we now would set forth everything which no one yet is able to understand, we would kill the little ones who need milk and not hard or solid food. The success of the mission is only a question of time, and if carefully used by the wisdom which God only can give us, we may do much good. Now let all remember us in prayer and help; and God himself will bless.

The 400 you wrote me about is a Lutheran party going out of the State church, taking along all its doctrine, and some more Popish things, among these to drive the devil out of the infant before baptism, and having even more subjection to their bishop than have the Catholics to the Pope. There is less hope to gain any of them for the truth than any other persons in Norway. If we succeed on this trip, in putting down as a settled fact, that the New Testament is a rule for faith and practice, like the Brethren believe it to be, if we can put down every stronghold against this, we will, on our next visit, soon see the result. O, Brethren have patience if the work goes slow, faint not in your well-doing, but continue it, taking in consideration that the people here, in many respects, do not come half up to the enlightened, civilized stand-point you in your free land enjoy. O do not pass by the poor redeemed souls, who have fallen among robbers, and now are found naked, bleeding from poisonous wounds, from head to foot. But do them in the future, so far as you can, as you would they should do to you if you were in their place and they in yours. We feel it our duty to lay down our life, if need be, in their behalf.

We return to Christiania after having visited other places, and expect to have more meetings there. HORE.

## DIED.

In the Ephrata congregation, Lancaster Co., Pa., November 12th, 1876, sister Hannah, widow of Samuel Landis, aged 81 years and 22 days. Funeral services by Christian Rupp, Christian Bomberger and Samuel Harley from 2nd Tim 4: 7, 8.

Sister Hannah was a devoted member of the church over 57 years, and had long cherished a desire to depart and be at rest. She died very easy after an illness of nine weeks, and leaves six children and a great many friends to mourn their loss.

EMMA L. LANDIS.

("Prin. Christian," please copy.)

## BRETHERN'S ENVELOPES.

IS the name we give to our new printed envelope, that we have prepared for the use of our brethren, sisters and friends. Those who have seen the envelope, are well pleased with it, and take delight in using them, when writing to their friends. Send for a package, show them to the members, and do good by using them. They will be sent post-paid for 15 cents a package—25 in a package—or 50 cents a hundred.

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A Pike	25	J S Hurley	1 00
A Fidler	2 00	J H Hechick	



# THE BRETHREN AT WORK.

"Behold I bring you good Tidings of great Joy, which shall be unto all People."—LUKE 2, 10.

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## A BETTER COUNTRY.

BY GEORGE H. ZOLLERS.

BEYOND the reach of mortal sight,  
There is a beauteous land,  
Ne'er darkened by the shades of night;  
Its scenes are ever grand,  
There dwells in glorious light enthroned  
The eternal Son of God,  
Who once on earth a pilgrim roamed;  
Our path of sorrow tried.  
That country all our fathers sought,  
In ages long gone by;  
Their heavenly hope with comfort fraught,  
They did not fear to die.  
Not all the scorns of cruel men,  
Or pain of sword or flame  
Could break their onward march to gain,  
The land their faith did claim.  
They wandered round from place to place,  
By persecutions driven,  
But tyranny could ne'er efface  
Their hopes which God had given.  
Dear brethren we are pilgrims too,  
On that celestial road,  
And if our faith like theirs is true,  
We'll meet in God's abode.  
Ye suffering ones with lingering pain,  
And long, lone nights of grief,  
Soon you shall cross death's turbid stream,  
And gain the sweet relief.  
Thus one, by one we leave the shore,  
Where all things fade and die;  
But death will never part us more,  
In the home beyond the sky.

## FAITH,

ITS NATURE, ITS EVIDENCE AND ACTION.

NUMBER II.

IT will further be observed from a careful investigation of the subject that it implies knowledge. There cannot possibly be the least degree of faith without knowledge. Paul says "Faith cometh by hearing." This then evidences the fact that the hearing of a thing, which is said of the gospel, is the antecedent act or condition of faith. "How can we believe on him of whom we have not heard?" says the apostle. Knowledge is, therefore, the basis of faith. Our Lord said to the blind man whom he restored from his native blindness: "Dost thou believe on the Son of God?" He answered and said, "Lord, who is he that I might believe on him?" Jno. 9: 35, 39. This blind man first required a knowledge of the Savior before he could believe on him. It is evident then that infants can not exercise faith towards God, because, says the apostle, "How can they believe on him of whom they have not heard?" Many indeed are the sins which must be answered for in the day of judgment by many of our would be

divines who claim that infants have faith, and therefore should, in consequence of their faith, be baptized,—a word which they improperly use.

But we remark further that faith implies evidence. By evidence we mean the external and internal harmony of our own lives with the gospel. It is said of Abraham that "He staggered not at the promise of God through unbelief; but was strong in the faith, giving God the glory" Rom. 4: 20. "He staggered not," meaning that he did not bring into question the things which God commanded him, such as offering up his only son Isaac, the leaving of his own country, but faithfully adhered to the demands of him who was the joy of his salvation.

When God declared unto Noah his determination to destroy mankind by a mighty deluge, he told him to prepare an ark to the "saving of his house;" here is a command, and Noah, as the narrative says, was "moved with fear;" here was the evidence of faith; and he "prepared an ark;" here is the action in consequence of his faith. When Jonah proclaimed, "Yet forty days, and Nineveh shall be overthrown, the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the least to the greatest of them" Jonah 3: 4, 5. On the day of Pentecost when Peter preached, the people were "pricked in their hearts;" here is an emotion which faith produced, and they cried out "Men and brethren, what shall we do?" Acts 2: 37. Thus they expressed the action of faith.

J. T. MEYERS.

## IT IS WELL WITH THE RIGHTEOUS.

BY D. P. SAYLOR.

"Say ye to the righteous, that it shall be well with him;" Isa. 3: 10.

But "Woe unto the wicked; it shall be ill with him;" Isa. 3: 11.

TWO parties, or set of men (for the word is to man) are set before us in the text; the *righteous*, and the *wicked*. The difference is in character, and not in organization; and is a matter of choice, and not of necessity; man may be righteous, or wicked, as he chooses so will he be. It is true that nature may be, and there is transmitted from parent to child; but grace is always offered, and is sufficient to subdue nature if accepted. "For the grace of God that bringeth salvation hath appeared to all men,—teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world." Again, "He that doeth righteousness is righteous, even as he (Christ) is righteous."

"Whoever committeth sin, transgresseth also the law: for sin is the transgression of the law." Righteousness, or wickedness being no integral part of our natures, as moral, or free agents we may be either.

At the time when Christianity was being introduced into our world, we have the sacred record of two persons, a man and a woman, husband and wife, of whom it is declared that they were both righteous before God. This evidence proves that both man and woman, husband and wife, may be, and can be righteous before God if they will be so. The means through which it is attained is at hand; the record shows that this man and woman, husband and wife, who were both righteous before God, by *walking in all the commandments and ordinances of the Lord blameless*, obeying the truth through the spirit unto unfeigned love of the brethren, purifies the soul; even so men become righteous before God by walking in (obeying in spirit and in truth) all the *commandments and ordinances of the Lord blameless*. Note all

the commandments and ordinances of the Lord. Some persons, and even preachers think when they have faithfully preached faith, repentance, and obedience in baptism, feet-washing, the Lord's supper, the communion of bread and wine, the holy salutation, nonconformity to the world in dress &c. and their people so far are obedient, they have preached and obeyed all the commandments of the Lord. My dear brethren, these commandments, good and important as they are in Christianity, are not all the commandments of the Lord. I can not here particularize or enumerate all. But here is; men ought always to pray and not faint; pray without ceasing; and in every thing give thanks. Love God with all the heart &c. and your neighbor as yourself. Give to him that asks; and overcome evil with good. Pray for those who speak evil of us &c. and to speak evil of no man. Not to esteem ourselves above others, but in honor to prefer one another. Children to honor their parents, and parents to bring up their children in the nurture and admonition of the Lord.

Time would fail me to tell all. But here are the Christian graces. Give all diligence to them; "Add to your faith virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity." Without these, though we were to speak with the tongues of men and angels, and though we had all gifts, and understood all mysteries, and had all knowledge, and faith to remove mountains; and would give our goods to feed the poor, and give our bodies to be burned, all, all would profit us nothing. (Read 1st Cor. 13, and learn the grace of Christ). Without these we are *nothing*. But if *all these* be in us, and abound, they make us that we shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. With these faithfully keep and observe all the *ordinances of the Lord*; and in all things be *blameless*; and we will be righteous before God. And it is to be proclaimed that it shall be well with them. Well in all the varied circumstances in life; well in prosperity, well in adversity; well in health, and well in sickness and in death. Well in judgment, and through eternity. In all they shall eat the fruit of their doing. That is, shall enjoy the full benefit and fruition of all righteousness.

The wicked are not so. *It shall be ill with them; for the reward of his hands shall be given him*. To sin is wicked; and sin is the transgression of the law. As the walking in, and keeping all the commandments and ordinances of the Lord blameless, make men and women righteous before God; so disregard to, and disobedience of, the commandments and ordinances of the Lord, make men and women wicked before God. Not to worship God in spirit and in truth, is wicked. Not to repent, believe the gospel, and be baptized in the name of the Father, and of the Son, and of the Holy Ghost, for *salvation*, for the *remission of sins*, the gift of the *Holy Spirit*, and the answer of a good *conscience*, is wicked. In short, to disobey any command, precept, or ordinance of God is *very wicked*; and to be wicked, is to be *evil*, is to be *bad*; wickedness is unrighteousness, and the unrighteous neither understand, nor seek after God. "They are all gone out of the way, they are together become unprofitable; their throat is an open sepulcher; with their tongues they have used deceit; the poison of asps is under their lips; whose mouths are full of cursing and bitterness; their feet are swift to shed blood; destruction and misery are in their ways; and the way of

peace have they not known: there is no fear of God before their eyes." This being the description of an unrighteous man given in the Scriptures. And to be unrighteous is to be wicked; therefore, *Woe unto the wicked; for it shall be ill with him*. While it shall be well with the righteous, it shall be ill with the wicked. Ill in every thing, though in his wickedness he may be unconscious that it is ill with him in prosperity, as it is in adversity. He sometimes is made to realize that it is ill with him in sickness, but does not feel that it is even so with him in health. But at last, oh, dreadful thought! it shall be ill with him in death, ill with him in judgment, and ill with him through eternity. *For the reward of his hands shall be given him*. "What he has deserved he shall get. He shall be paid for that joy which he has labored, and his reward shall be in proportion to his work. O what a lot is that of the wicked! Cursed in time, and accursed through eternity."—Clark.

My dear readers, I have tried as best I could to bring the righteous and the wicked before you; do you see the contrast? It is very marked. All, all is in favor of the righteous. In life, in sickness, in death, in judgment, and through eternity. Don't you see it? I entreat you to see it now and be profited, for "The wicked shall see it, and be grieved; he shall gnash with his teeth, and melt away; the desire of the wicked shall perish" (Psalm 112: 10). "Then shall the righteous man stand in great boldness before the face of such as have afflicted him, and made no account of his labors." *These are the wicked*. "When they see it, they shall be troubled with terrible fear, and shall be amazed at the strangeness of his salvation, so far beyond all that they looked for. And they repenting and groaning for anguish of spirit shall say within themselves, This was he, whom we had sometimes in derision and a proverb of reproach; we fools accounted his life madness, and his end to be without honor: now is he numbered among the children of God, and his lot is among the saints! Therefore have we erred from the way of truth, and the light of righteousness hath not shined unto us, and the sun of righteousness rose not upon us. We wearied ourselves in the way of wickedness and destruction: yea, we have gone through deserts, where there lay no way; but as for the way of the Lord, we have not known it. What hath pride profited us? or what good hath riches with our vanity brought us?" Wisdom Sol. 5. Dear readers, look at the contrast here drawn and be wise unto righteousness, and harmless concerning wickedness.

## THE KISS OF CHARITY.

BY S. Z. SHARP.

"Greet ye one another with a Kiss of Charity." 1st Pet. 5: 14.

SOME object to feet-washing as a Christian ordinance, because, as they say, it is not enjoined as such in the epistolary writings of the apostles; but the shallowness of such argument appears by their disregarding the holy kiss which is commanded to be practiced, five times, in the epistles of Paul and Peter. An explicit command by Paul or Peter to wash feet as a church ordinance would be no better heeded by those who have not fully crucified the flesh, than is the command to "salute one another with the kiss of charity."

The only objection we ever heard urged against the "kiss," was while we were on our way to an A. M. and were obliged to wait in a hotel until the cars arrived. The argument was made in an adjoining room which we were told was

a bar-room and just such an argument as one might expect from such a place, but we are sorry to say the same argument has found its way even to some pulpits. It ran something like this: "Since no man is absolutely holy he can not give a holy kiss." It is not claimed that the observance of this rite is not enjoined by the apostles, only that they have commanded what *can* not be performed. Those who object to not observing this rite because we are not absolutely holy, may with the same propriety object to our observing the Sabbath day to keep it holy, or to our brother handing another a Holy Bible. The term *holy* in this connection is intended to be applied to the symbol and not to the person giving it, and it is therefore as easy for one brother to give another a holy symbol as it is to hand him a Holy Bible.

Even were this bar-room argument valid, it will at once fall to the ground when Peter calls this kiss the "kiss of charity," for it must be admitted there are yet some charitable people in the world.

Neither can it be maintained that this command was intended for any particular church, for it was given "to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia and Bythia, as well as to the churches at Rome, Corinth and in Thessalonica. Nor was it intended for the Christians in the early age of the church, for Peter addressed his epistles "them that have obtained like precious faith with us."

Besides the command of the apostle and the practice of the churches in their days. We have the testimony of history and that of the most eminent theologians in its favor.

"In those early times, the kiss, as a token of peace, friendship and brotherly love, was frequent among all people; and the Christians used it in their public assemblies, as well as in their occasional meetings."—Adam Clark.

"It was embodied in the earlier Christian offices, and has been continued in some of those now in use."—Smith's Bible Dictionary.

"The early Christians, who kissed each other at the Lord's Supper did it as appropriate when the sufferers of Christ were remembered."—Heubner.

## INGERSOLL ON WHISKEY.

"I am aware there is a prejudice against any man in the manufacture of alcohol. I know there is a prejudice against a case of this kind; and there is a very good reason for it.

I believe to a certain degree with the district attorney in this case, who has said that every man who makes whiskey is demoralized. I believe, gentlemen, to a certain degree, it demoralizes those that sell it, and those that drink it. I believe from the time it issues from the poisoned and coiled worm in the distillery until it empties into the hell of death, dishonor and crime, that it demoralizes every body that touches it, from its source to where it ends. I do not believe anybody can contemplate the subject without becoming prejudiced against that liquid crime.

All we have to do, gentlemen, is to think of the wrecks on either side of the bank of the stream of death, of the suicides, of the insanity, of the poverty, of the ignorance, of the desolation, of the men of genius that it has wrecked, the men struggling with imaginary serpents produced with this devilish thing. And when you think of the jails, of the almshouses, of the asylums, of the prisons on either bank, I do not wonder that every thoughtful man is prejudiced against it.



## The Brethren at Work.

"The Brethren at Work," will be sent post-paid, to any address in the United States or Canada, for \$1.35 per annum. Those sending eight issues and \$10.85, will receive an extra copy free of charge. For all over this number the agent will be allowed 15 cents for each additional name, which amount can be deducted from the money, before sending it to us.

Money Orders, Drafts, and Registered Letters may be sent at our risk. They should be made payable to J. H. Moore.

Subscriptions, communications, etc., should be addressed: J. H. MOORE.

Lanark, Carroll Co., Ill.

LANARK, ILL., DECEMBER 7, 1876.

BROTHER Christly Long of Iowa, has been preaching for the Brethren in Mt. Carroll. He is on his way East.

Our readers will excuse some mistakes that will doubtless be found in this issue, as we were so crowded with work and business that the proof had to be read in great haste.

Just received a letter from Stephen Johnson, of Garrison, Iowa, informing us that Bro. Peter Pomeroy was lying at the point of death, and requested us to give a notice of the same that his relatives might be informed of his condition.

BROTHER Daniel Vandum of Virden, Mueconin Co., Ill., arrived in town yesterday, and in the evening preached in the Brethren's meeting-house. He will remain in Northern Ills. about two weeks, and during the time will visit the following churches: Arnold's Grove, Yellow Creek, Waddam's Grove, Cherry Grove and Milledgeville.

OWING to the editor's absence from home during part of the week, and sickness in his family, he has not been able to give the paper much attention this week. His place, however, on the editorial page is well filled by Bro. Miller, who comes out in his usual forcible and logical style. There is no uncertain sound in his writing.

LAST week we did not publish any of Bro Stein's article on baptism, and sent out the paper without saying anything about it. Having used up all his copy we had in the office, and knowing that Bro. Stein would be here soon we thought to defer our explanation till after his arrival; and will here remark that it will be a few weeks before we can publish the remainder of his article, as it has to be transcribed and sent from his home in Mo.

Since writing the above we have received from Bro. Stein another article which will appear next week.

BROTHER Stein arrived in town last Friday, and preached in the Brethren's meeting house in the evening, and also Saturday evening. His last sermon was on the *Overcoming*, and was said by those who heard it to have been able and quite satisfactory. Being away from home we did not get to hear it. The sermon is to be written out and published in *THE BRETHREN AT WORK*. It will appear some time during the winter, and will doubtless be highly appreciated by our readers. Bro. Stein left here last evening—will go to his home in Mo.; remain some ten or twelve days and then go to Ohio, where he contemplates spending the remainder of the winter preaching among the Brethren.

Just before going to press we received the following card from Bro. Miller:

BRO. MOORE:—I am not able to come to your place now. I cannot fill my appointments. Will come as soon as I am able, but will not be able to preach much for you. It is quite a disappointment to me that I cannot be with you now, but the will of the Lord be done. I hope to be able to come soon.

Yours Fraternally,  
R. H. MILLER.

Christ delivered to his disciples, one baptism in three immersions of the body.—*Chrysostom*.

## DEATH OF MARY E. EBY!

LAST Sunday we were called to Lena to attend the funeral of sister Mary E. Eby, daughter of Bro. Enoch Eby. She died early on Friday morning; aged 23 years, 10 months and 27 days. Her disease was consumption, from which she suffered a considerable time. She expressed not only a willingness but a desire to go to Jesus and be at rest. The funeral took place in the Chelien meeting house, and was listened to by a very large assembly of people. May the Lord comfort the bereaved ones, and enable them to see in the death of Mary, the hand of the Lord, who has released her from the toils of earth and given her a home where sorrows and sickness are known no more.

## CENTRAL ILLINOIS MISSION.

THE appointments for preaching as left by Bro. Emmert and Studebaker are as follows:

Saturday evening Dec. 16th and Sunday 17th 10 A. M. at McArthur's school-house. Sunday and Monday evenings Dec. 17th and 18th at Mowry's meeting-house, three miles North of Wynnet; and in the same neighborhood at Ellis' school-house on the evenings of the 19th and 20th. At the Red school-house on the evenings of the 21st and 22nd. On Saturday evening 23rd and Sunday 24th 10 A. M. at the Methodist meeting-house ten miles West of Henry, Marshall Co. In the same neighborhood at the Campbell's meeting-house on the evening of the 25th. Evenings of the 26th and 27th at Coulter's school-house. On the evening of the 28th at the Richmond school-house 5 miles West of Lacon. Evening of the 29th at the Broadus school-house. Saturday evening Dec. 30th at Shepherd's school-house three and one half miles North-east of Hennepin, Putnam Co. On 31st 11 A. M. and evening at Florid meeting-house. January 31st, in the evening, at Moore's school-house.—Jan. 2nd, in the evening, at Florid meeting-house. On the evening of the 3rd at Child's school-house.

## COME SAVIOR, COME!

THESE words were uttered by our dear sister, Mary E. Eby, daughter of Bro. Enoch Eby, a little while before she fell asleep in Jesus. About eleven o'clock on the night of Nov. 30th, sister Mary began coughing violently, and it was apparent to all that the disease, consumption, which had for some time preyed upon her body, was doing its last work. With Christian resignation she called all present, and bid them farewell. I shall never forget her look of confidence, her peace of mind, and the expressed and heartfelt wish, "Come Savior, come!" What comfort in those words! To sister Mary, death had no terrors. O, the hope of a Christian! How bright, how divinely fair is the Christian's hope!

At five in the morning of Dec. 1st, our dear sister closed her eyes in death, and the loving hearts who still continue on earth realized the loss of a loved one; but they rejoice that her hope was the hope given by Jesus. Thus, dearly beloved, a true daughter, a true sister—one blessed with an extraordinary mind and disposition has gone to sweet rest. Be comforted by the words of inspiration, "Blessed are they that die in the Lord."

"Come Savior, come!" Can we all say that? Can we who have put on Christ thus call Jesus? Are we prepared to say, "Come Savior, come?" He is now waiting for you to say, "Come Savior, come, and prepare my heart for thy word of truth." Why wait any longer, but just now let the Savior come in.—He will do you good. Hear him. E.

## LOOKING TO JESUS.

BY R. H. MILLER.

"Look unto me, and be ye saved, all the ends of the earth."

"Looking unto Jesus the author and finisher of our faith."

WHERE is a glory, a blessedness, a safety in looking to Jesus which endears the spiritual life of man in the di-

vine life of Christ. It turns the vision of man from the mire and sin of human depravity, up to the righteousness of heaven, from the manger to the cross.—The resurrection, the ascension, at the right hand of Majesty on high, is the perfection of Deity set before the mind in all the glory of a spiritual, perfect life. And when we look to Jesus, that God-given, God-like example, standing before our eyes, to lead us on the highway, where no lion, no wild beast, can walk therein.

Looking to Jesus means to set the affections and designs of the heart upon him; to trust and accept him as leader and teacher in all things. The man who looks to the Pope as infallible, is led and governed by the Pope, so he who looks to Brigham Young, Ann Lee, or any other dreamer who pretends to have revelations, is governed or controlled by them; so it is with the Spiritualist who looks to the Medium as receiving the true revelation of spiritual existence, he is controlled and led by the medium in his belief and practice. It is the same with the man who looks to the Nicene Creed, the Westminster Confession, or any other human opinion, he is led by it because he looks to it for the things he shall believe and practice.

Another point here. So long as the man looks to the Pope, the dreamer, the medium or the creed he cannot be turned away from them; he follows them because he looks to them. But if he once ceases looking to any of these things they lead him no more, because they cannot lead him if he looks not to them. We might mention too, the man who looks to Calvin, Luther, Campbell, or any other man, is led by them. Their opinions, their teaching, are his law; but when he ceases looking to them, they can no more lead him. This shows how the children of men are led in so many ways. They are looking to so many different teachers and every one becomes a leader of those who look to him. Some men look very much to their own opinion and self-righteousness, and run a lonely course to themselves. Some look to this world's goods and are led by mammon. Others are looking to the pleasures of the world and are led by them.

Again, when man looks to the Pope, the medium, or to any earthly leader, all the imperfection, the sin, the weakness, and error of that leader get into the heart, the lips, and the practice of the man who looks to them. From these leaders came all the wars and disgrace of the dark ages, which blighted the glory and beauty of the Christian religion; and still hang over it like a cloud of darkness, because there are hundreds of things yet offered to man to lead him by getting him to look at some scheme, some institution, some invention of man as a teacher leading him after them.

In contrast with all these imperfect fallible things to lead man, we bring the subject of looking to Jesus. In him we behold all that is great and good in the Creator and the creature. All that is perfect in Deity and perfect in humanity. In him, from the manger to the cross, is a life of perfect righteousness, as a teacher in everything perfect. Eternal safety, it is for all, old and young, small and great, to look to him and follow his perfect teaching. This looking to Jesus brings his spiritual life, his love and kindness, his meekness, his faithful obedience before the mind and heart of man to lead him in a holy spiritual life. As Jesus is the only perfect teacher ever given on earth, it is commanded to look to him in all things, at all times and be saved.

We will try and tell you how you shall look to Jesus and be saved, then we are done. The great thing is to so look to him with confidence and trust that he may be your teacher and leader in all things. As there are so many ways of sin and error and weakness in man, there are just so many times when you must look to Jesus. When any error, sin or doubt in faith or practice is presented, it is then important to look to Jesus. Whenever the commandments and opinions of man are presented, then is the time you shall look to Jesus, for he will save you, the other cannot, Jesus will always lead you right, the other may not.

Let us see how, and when, we should

look to Jesus and be saved. Some men will tell you that all men will be saved, even if they do not look to Jesus, even if they do not believe, if they live in sin some will tell you they will be saved anyhow. But look to Jesus and hear him tell you: "He that believeth and is baptized shall be saved." The only safe way is to look to Jesus and learn the way of salvation from him and not risk the opinion of men.

Some men will tell you they can be saved without baptism without obeying the commands of the gospel. There is another time we should look to Jesus—another time we should look to Jesus—see him go to John in Jordan. John would object, saying, "I have need to be baptized of thee." But no excuse, no objection could stop the Savior from obeying that command of God. Then look to Jesus and the way of salvation again, because clear and plain, follow him as your teacher and be saved.

Some men, and not a few, will tell you that it will do for baptism to sprinkle a few drops of water on a person in the house. But look to Jesus, he goes to the water and is baptized "in the river Jordan." Philip and the Eunuch go to the water. Paul says, "We are buried in baptism." Then look to these men of God, follow them in the way which we know led them safe through earth and up to heaven.

Some will tell you that feet-washing is not a command, that you can be saved without it. Then is the time to look to Jesus, and if he tells you to not wash feet, that you can be saved without it, then and not till then, have you the right to believe them. The example and command of our Savior is the only safe way to which you can look. If you will not look to Jesus and his example, how can you run the race he has set before you? How can Jesus be your Savior if you look to and follow some man or church which tells you to not do the things Jesus did and commanded to his disciples? "Look unto me, and be ye saved, all the ends of the earth." Do not look to man to follow him in disobeying God and run the awful risk of being lost; but look to Jesus, follow and obey him and be saved.

Some will tell you there is no need of a supper, or meal at the communion; that you may take the bread and cup in the day time. But you cannot, in the sense of our text, look to Jesus and take the bread and cup without the supper, for he did not. You cannot look to him and take them in the day time, for he did not. Then you must look to some one else when you take the communion in the day time and before dinner, for Jesus never walked in that path. But in the night, and after supper, God looked down upon his only begotten Son, and saw him with the chosen twelve institute the communion. God approved it then. And you, dear reader, may look to Jesus and learn the way God approves. Walk in it and be saved.

Again, you find some who will tell you the secret societies of our day are doing a great deal of good, and you should go into them and help them in their work. But I hope you will hear our text, look to Jesus and see if he went into such organizations, and took any of their oaths or pledges. You will see him working for, and going into, but one organization—the church. None of these secret oaths did he ever take or teach; nothing but the word of God did he ask you to obey; nothing but that did he teach, and no way but that can save you. Then hear our text, "Look unto me and be saved."

Some again will tell you they can be saved while following all the pride and fashions of the world, wearing "gold and pearl and costly array." But when you hear them say this then is the time for you to look to God, see if Jesus and his apostles taught that way. You will hear them, in the language of inspired tongues, forbidding these things and in a meek and humble life led by the Spirit of God, giving an example for you to follow, and we hope you will turn your eyes from the vanity of the world and look to the holy pathway of these humble men, walk in it and be saved.

In all the work and labor of the Christian life, look to Jesus; for his grace and mercy to help in your weak-

ness, and when sorrows and troubles come, and darkness hangs over your pathway, look up to Jesus. There is a ray of light for you if you look to him, and help comes from him to lead you through the deep waters and give you "a song in the night" to sing of deliverance that will come in the morning, for he is able to deliver you from all the snares of the fallen. And when you near the verge of life, then look beyond the river to Jesus standing on the other shore to welcome "the good and faithful servant." By looking to the spirit world, you can see the kindred spirits, who have gone before, all robed in white as God adorned them, more unlike than the congregations now seen arrayed in all the fashions of the world. I hope you may look to Jesus and the redeemed over in the Spirit world until you realize its oneness, its uniformity, its universal beauty and glory. Then I feel that you would be engaged with *The Brethren at Work* and others who help to build the same oneness in the church below; that we may have a foretaste of the same union and oneness ere we pass beyond the river.

Then when you have done, and the work of looking to Jesus on earth is ended, you leave behind you an example of a life spent in wisdom, pointing all who knew you to the Lamb of God which taketh away the sin of the world. The work you do in this life looking to Jesus will last, still working, when you are gone. As the example of the Christian life is left a shining monument which neither time nor death can destroy; lying to call on those left behind you to look to Jesus, so you look to the righteous example of those holy men who have gone before you. From them learn to work, and run by faith the race Jesus set before you.

## THE KINGDOM OF CHRIST, ITS CHARACTER AND PROGRESS.

BY DONALD VAN DYKE.

## NUMBER II.

"And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people; but it shall break in pieces, and consume all these kingdoms, and it shall stand forever." Dan. II: 44.

MY last remark in No. 1 is concerning the result produced when the living seed (the Word) falls into and remains in a good soil (a good heart).

Which results 1st. In awakening the dead sinner, or in other words getting him to realize his lost and undone situation, as did the Pentecostians.

The second result will be a change of heart, or intention, resulting in a change of life.

When the prodigal son was yet at home in his father's house, the thought came into his heart to get his portion of goods, and go into a far country. Putting this thought, or intention, into action he received his portion of goods, went, and, for a time, pursued a ruinous course; until finally he came "to himself." And when he came to himself he said, I will arise and go to my father, and will say unto him; Father, I have sinned against heaven and before thee, I am no more worthy to be called thy son, make me as one of thy hired servants. His heart or intention being changed, a corresponding change of life was the result, and consequently a willingness on the part of the father to pardon him and receive him into his service.

Precisely so; the sinner who received the Word into a good and honest heart, has his heart, intentions and life changed; becomes dead to sin and alive to God.

The old dead man of sin then becomes offensive, and the best that can be done is to bury him in baptism, that the new living creature may be born (baptized) into the family of God, now "to walk in newness of life." Observe that in the natural kingdom, nothing is made alive by birth. Birth does not give life, it only changes the state. Precisely so in the kingdom of Christ. Water baptism (or baptism, which is the same thing) does not give life, it only changes the state—brings the living child into the



family of God—a living, acting babe, desiring the sincere milk of the word, in order that it can grow.

The very language of the redeemed soul is "Let me do something for Jesus, he created me, preserved and redeemed me. Now what can I do for him?" The answer of the Word and Spirit of God is: "Keep thyself pure. Let your light so shine before men that they may see your good works and glorify your Father in heaven." Children are to be brought up in the nurture and admonition of Lord; the sick visited; the poor are to be cared for; the ignorant are to be enlightened; the forsaken and discouraged, encouraged and helped; sinners to be warned; the lambs of the flock are to be fed and cared for, in short the whole body of Christ is to edify itself in love, which is done in the fullest sense when each member does what he can in every good work and for the perfecting of the saints, the work of the ministry and the edifying of itself in love the Lord has ordained that faithful men shall be set apart for that purpose of which I will speak in the next.

For The Brethren at Work.

## THANK GOD AND TAKE COURAGE.

BY J. S. LEBRY.

WHEN Paul, as a prisoner, was on his way to Rome, the brethren at Rome, when they heard Paul was coming, went out as far as Appii Forum and the Three Tavern, to meet him. When Paul saw them, "he thanked God and took courage." Persecuted Paul had many trials to encounter because of his fidelity to the great and glorious cause in which he was so zealously engaged. Loaded with chains and carried from place to place, imprisoned for long, weary months, beaten with many stripes, shipwrecked, maltreated, and last but not least, suffered at the hands of false brethren. He was a man of many sorrows, yet out of them all the Lord delivered him. We notice this meeting with the brethren was to him one grand source of comfort and consolation. Why was it so? Because before him he had one of the most striking instances of Christian sympathy and brotherly love. When the brethren heard he was coming—their love doubtless was all the greater because of him coming as a prisoner—they could not tarry, but leaving their daily avocations, set out to meet him; what cared they for the scoffs and scorns of a proud world, or the persecutions heaped upon them because they openly—not by word, but in deed—gave expressions of their love for Paul, thus manifesting their love for Jesus. It was their open, frank and overcoming love that inspired Paul to "thank God and take courage." Oh! the power there is in genuine Christian sympathy and united love. It raiseth the drooping spirits and fills the heart to overflowing.

Probably in all his sufferings and deprivations Paul found no other comfort so great and sustaining as that derived from the true, humble and self-sacrificing tokens of love from his brethren and sisters. He forgets not in his epistles to make mention of some of these. The tears that flowed over his neck when parting from those he so dearly loved, and was by them loved in return, were, we imagine, as heavenly dews to soften his thorny pillow, and as wells springing up in dry places to water his thirsty soul—thirsting for the salvation of sinners. Nothing so inspires fellow-soldiers with courage and prompts them on to deeds of valor as that of duty on our part. Thus the brethren at Rome—at least some of them—"done what they could" for Paul, and he was thankful to God and took greater courage. On arriving in Rome it is probable some of his brethren came to him with congratulations and said, "we prayed for you when we heard you were coming." Paul may have been glad to hear that, but think you it was so inspiring as the offerings of those who came to meet him?—And which think you God loved the most?

Deeds and actions always speak louder than words. Think of this ye who pray for the conversion of the world, "only this and nothing more." If we would inspire the watchman upon the walls of

Zion to "thank God and take courage" we must do more than offer our sympathies and love in words only. Word evidences are good, but not so good as going out "to meet them;" it is this mode of expressing our love that goes to the depths of the heart and fires the soul.—It is this kind of sympathy that drives away the pangs of grief and sorrow, and so makes the heart forget all the pains wrought by the chains of persecution.—There are those now like Paul, carrying the tidings of salvation to a simple world. Will we go out to meet them or stay in Rome attending to our affairs lest we fail of laying up in earth as much treasure as in years past? How shall we go out to meet them? if not in person we can with something of our personal efforts go out and meet their wants and necessities, and most assuredly they will "thank God and take courage." Thank God for those substantial evidences of Christian sympathy and mutual love, that the cross of Christ might be made more effectual to the saving of the world. One zealous missionary in a foreign land striving to plant the banner of truth in the face of a mountain of opposition.—There can be no such thing as failure unless we choose to make it so. The truth must and will prevail when backed by energy and love. Such love as is of the nature of that exhibited by the brethren in Paul's day—that is more mighty and more powerful than words. Trusting in God's Divine aid and assistance with the prayers and necessary assistance of the members of the church of the living God we see, by an eye of faith, the ripening fruit of that seed now being sown in a foreign land. A few fellows who shall meet with much oppositions—for Satan always tries to murder the child of truth in its infancy. But as the Lord saved Moses and the Babe of Bethlehem, so he shall save and give power to the heaven until a church arises; persecutions will come thick and fast, but from every evil work the Lord shall deliver and preserve them unto the heavenly kingdom. And in heaven the saved from America and foreign climes shall meet in the one undivided Kingdom of Glory.

Would you, dear reader, add a pearl to your crown or have God do it, go in the name of a disciple and meet the careworn soldiers who are fighting and spending their time and talents in the building up of Zion, with love and sympathy in the heart and a mile in the hand, co.

Paul, in his day, while working for the cause he had espoused, often met with encouragements on the part of the church that made him thank God and commend his brethren and sisters in the faith. At times he felt cast down yet he rejoiced. The difficulty he met in keeping the churches in the proper channel of truth were, to him, doubtless, sources of much concern and anxiety. Yet with all this he had come to rejoice and at times "thank God and take courage."—Just so it is with all the faithful now.—There are causes oftentimes for sorrow and anxiety when we see some departing from the truth—being warned by Satan from the simplicity that is in Christ—we feel to sorrow; and when we hear it said there is danger of a disunion, or this or that thing will cause trouble in the church, we feel cast down with fearful anxiety. But then comes such expressions of fidelity and love that we are made to "thank God and take courage." So it was with us when we heard the last A. M. passed off harmoniously, we thanked God and felt to put more trust in the power of overseeing all difficulties through prayer and confidence in the safety of a multitude of tried counselors.

There never has been an age in this world when there was such an overwhelming opposition or influence against the simplicity of the gospel of Christ.—We have the bold infidel, the scoffing skeptic, the persevering free-thinker, and greatest of all, the trained and skilled professor, with a mouth to suit every line of latitude as well as longitude of the human brain, all arrayed in stubborn opposition to the simplicity of the meek and lowly Jesus. When we are encompassed thus by the Philistines and hear the clanking of arms, and see the great sword of Goliath, in our weakness we

may well tremble and feel discouraged, but at such a time a David steps to the front, and, clad in the armor of God, and his Shepherd's sling, brings redemption to through faith in God; then we are made to rejoice "thank God and take courage." Yes, when we learn that "the faith once delivered to the saints" is now being vindicated, and there are those who will leave the popular ranks and fill in with the "poor despised company," and listen to the voice of their captain calling to them to FOLLOW ME; we are inspired with new courage to pass onward and upward.

Oh! ye more regenerated, why stand ye all the day idle, with hands hanging down listening to the confusion of voices. Your would be perplexity shall be no excuse with God. His voice as the voice of many waters, rolling from the fire-erected brow of Mt. Sinai, and caught up and re-echoed from Calvary's rugged top, is calling you to repentance. Look upon the uplifted, blood-dripping cross of Jesus, and "thank God and take courage." Take courage, for salvation has come nigh thee. In the glooms and tears of the crucified there is hope.—Fear not; the dark volumes of blackness and darkness looming up and around this sin-stricken and condemned world, can never add even the smell of fire to those who walk amid the fire in the furnace, having the seal of God.

Come one, come all, and whosoever will let him come and "thank God and take courage."

Greeley, Colorado.

For The Brethren at Work.

## THE LORD WILL PROVIDE.

BY D. H. MASTZEL.

THE Holy Scriptures constitute a Book of Wonders. Not wonders of a common kind, but uncommon, super-natural, sacred. All the record is simple, yet profound; often beyond our comprehension, yet true. The Bible is confessedly the best of all books, yet so little studied and accepted in its simplicity, beauty and evident meaning. Blessed are they that read and obey. The more we read with a ready mind and willing heart, the greater will be our admiration and appreciation of its varied and wonderful treasures. But among the many marvelous things contained in God's word, none is more conspicuous than that of God's Providence. Though we be unfaithful, and though we forget him, yet

GOD CARES FOR US.

Let us here make a comparison. We will compare great things with small.—Our Lord's providence for us is like the movement of our heart, which has not ceased to beat since we drew the first breath of life. It is beating our march to the tomb, considering that it is "appointed unto all men once to die." Our limbs may become weary, but our heart will not. We sleep and take our rest, but the heart sleeps not nor ever rests.—It seems to need no repose to recuperate its strength. By night as well as by day it throbs at every pulse, and ceases not to give nourishment to the meanest as well as to the noblest organs of our physical structure. With steady, untiring stroke it drives the blood of life through the bounding arteries. All this is done without will or action on our part, and even when the knowledge of our existence is lost in dreamless slumber. So with Divine Providence.—There is an Unslumbering Eye upon us. There is a heart of Infinite Love pulsating to every time of need. There are Arms of Omnipotence underneath and around us. God's care is immeasurable, and sin hinders us in its full appreciation. My dear reader, you who have not yet given your heart to the Lord, can you not acknowledge his greatness, his care, his love for you? O, trembling believer, you who have come out from among the world and have set your face heavenward, who glory in tribulation, who count and quiet as an infant in its mother's arms. Let us commit all to our Heavenly Father, and fire us though we were his children, and not the devotees of a disobedient and God-dishonoring world. Let us give much attention to closet prayer, and the study of the word, of God, and the reading of such other literature only as will encour-

age and increase our faith and knowledge in the "highway of holiness." If people would read the Scriptures more carefully, there would be more true disciples to follow him who said, "Follow me."—By this reading we learn what the Lord has done for us; what he provides for us; and what his nature is. Read from the first dawn of creation's light to the eve of Revelations on the Isle of Patmos, and you will exclaim in the heart's ecstatic conviction:

"GOD IS LOVE!"

This is why he provides so well. His benign Providence is but the fruit of his love. And this is the God whom the Christian loves and serves. He is the Living and only True God. He abundantly reveals himself in the Books of Nature and of Revelation. These books constitute Heaven's Library to man, and in it man should find what he can find nowhere else—a God who can provide for all his necessities. Could we but realize this fact as we should, our highest delight would be to love him, and serve him, and learn of him, and labor for his cause and Kingdom. The reason why we are not more God-fearing and God-loving is because we don't trust and give ourselves to him as we should. Human nature has a side for God and a side for the world ever since the first act of man's violation in Eden. God commanded, man disobeyed. This corrupted man's nature.

"Prone to wander, Lord, I feel it;

Prone to leave the God I love."

Why so? ah! the sad, sad answer: "Evil is present" (Rom. 7: 21). How came it to be present with "the noblest work of God." By making friendship with the "father of lies," and accepting forbidden things. Man wanted more than God had provided for him. "O ye of little faith," reflect and learn. We have but once to live in this preparation state, and how important it becomes us to live it well—in God's order. Let us beware of what he, in his love and wisdom, has forbidden. Temptation was begun in Eden's fair bower, but has steadily kept up until to-day. And to-day temptations are more subtle and various than ever before. No wonder the watchmen on Zion's beautiful walls are laid under imperative duty to warn of dangers, and exhort unto faithfulness the called in Christ Jesus. Every consideration calls upon us to care less for the things of this transient world, and more, most for the things of God—less for our temporal interests, and more, most for our spiritual welfare. I want you to feel that you are interested, dear reader. If you are interested, I want to help you to become more so. The more we think and net in the things of God, the more happy we will be, and the better prepared to hail the coming of Jesus, and be ready to go with him. "If the righteous scarcely be saved," what will be our condition when the last great day comes? Then let us consider our ways, and see

WHAT GOD HAS DONE FOR US.

Eden and Calvary! No Christian can afford to forget these very significant names. The former names the Garden where man fell into sin, the latter names the mountain where man was rescued from the bondage of sin. What a stupendous achievement thus to restore man! God made us in his image and it was "very good." But ungrateful man chose to do what God had forbidden him in the beginning, and this brought shame and self-conviction of sin upon himself, and rendered us all liable to do what God has forbidden. What a sad picture! Man needed a redeemer. Yea, we all needed a Savior. But God was under no obligation whatever to provide a Redeemer and Savior. But he did provide. Hardly had creation's song been ended, or lost its music on the new-made air, before a Plan of Salvation was being devised in the Council Chambers of the Almighty. Eventually the Plan was completed, and "Angels desired to look into it." We can have but the faintest idea of heaven's concern for us. The rescue of humanity from Satan's prison was a feat of incomprehensible magnitude.—Among all the intelligences and creation of God, who could execute the Plan of saving man? When none could be found in God's Universe, he laid hold on

the last resort, and gave his Only Begotten Son to be the Savior of the world.—O, inestimable Gift! It is but the befitting expression of the Divine Heart of Love. "God so loved the world,"—What great things God has done for us! Could we as willingly and fully serve God in what he requires of us, as Jesus came and carried out the Plan, we would all be faithful and holy men and women. We owe a great debt to God. Nothing but love and loyalty will ever pay it; and when we have done all that we are commanded to do, we shall be unprofitable, and must confess it from the heart (Luke 7: 10). But his Providence is all-sufficient both for the life that now is and that which is to come. The way for our return and reconciliation to God is perfected. No man nor devil dare hinder nor molest. No one need be lost. All are invited to come and find healing, and cleansing, and heaven in Jesus, the crucified. We live in Bible lands where we can learn the will of God in its true meaning, even if many so-called ministers of the word preach conflicting doctrines. Let us know and heed what God has done for us. Man has laid out many and plausible ways for us, but the Lord has provided better things—he has revealed his will and written it, by inspired authority, for our learning and salvation. This is

A CONSOLING THOUGHT.

Not only has our God provided a Savior to save us from the power of sin, but he invites us to share the benefits to be derived from such mercy. All the fitness he requires of us is to repent of our sins, believe all things and follow Jesus in all he bids us. Well may every doubting Thomas come forward and say, "My Lord and my God." He is not only able to bring into the saved state, but has provided means to keep us there.—All through the New Testament writings are recorded the teachings of our Lord. He thus provided way-marks by which we may know that we follow him. His directions have circumscribed the entire life of a true believer, not only how to get into his Church, but how to keep in it acceptably to him, and how to work in it. This is consoling to them that seek a closer walk with him, and long, as the least of saints, to reign with him, in the peace and blessedness of his Heavenly Kingdom. When we would seek him we know he has provided a way to find him, and this cannot be contrary to his word. When we find him in this way, and follow him faithfully, we will find new providences. If we but put our entire trust in him, and labor in what his word enjoins, we will find he provides more than we expected or ever heard of. At all times and under any circumstances, he will provide for his own who please him. In daily life we should gratefully acknowledge what he gives us for us, and also what he does not give. If we are truly his children, he will certainly withhold many things, knowing full well we would not be benefitted thereby. He often tries our faith and love, and it is truly an expression of his goodness (Gen. 21st chapter). He cares not to care for you, O, tried believer. He never rests from his labors of mercy and love, and goodness. His Providence is always exercised in our behalf. We read some where: "The steps of a good man are ordered by the Lord." That we may have such a Guide and Director, we should be willing to give him our attention and devotion. Let us inquire, Are my steps ordered by the Lord when I do what is contrary to the doctrine and harmony of the church, or when I do what is detrimental to a life of "True vital piety or non-conformity to the world." O, believers, come let us gather around the cross and resolve upon greater vigilance and faithfulness.—Many are the influences around us to draw us away, and perplex our hearts. Let not your troubles harm you. Love God who provides for you, do the right, and the gates of hell shall not prevail against you. Stand the trial of your faith, and you shall be a conqueror in him whom you love as the fairest among ten thousand. Don't be weary, don't look back, don't be afraid. If we are the Lord's, the same Lord will provide all things.

Waynesboro, Pa.



## FAMILY CIRCLE.

## TAKE ALL.

TAKE my life and let it be  
Consecrated to Thee.

Take my hands and let them move  
At the impulse of my love.

Take my feet and let them be  
Swift and beautiful for Thee.

Take my voice and let me sing  
Always, only for my King.

Take my moments and my days,  
Let them flow in ceaseless praise.

Take my will and make it thine;  
It shall be no longer mine.

Take my heart, it is thine own!  
It shall be thy royal throne.

Take my love, my land, I pour  
At thy feet its treasure-store.

Take myself and I will be,  
Ever, only, all for thee.

—Cyprian.

## TWO SCENES.

RELIEVED BY ETTIE S. SMITH.

A GENTLEMAN took his son to a drunken row in a tavern, where the inmates were fighting and swearing, and said he, "Do you know what has caused all this?" "No, sir."

His father, pointing to the decanters sparkling with rum, said, "That's the cause; will you take a drink?"

The boy started back with horror and exclaimed, "No."

Then he took his child to the cage of a man with delirium tremens. The boy gazed upon him with a look of horror and raved and tore, and thinking the demons were after him, cried, "Leave me alone! leave me alone! I see 'em, they're coming after me!" "Do you know the cause of this, my boy?" "No, sir."

"This is caused by drink; will you have some?" And he shrunk back with a shudder as he refused the cup. Next they called at the miserable hovel of a drunkard, where was squalid poverty, and the drunken father beating his wife, and with oaths, knocking down his children.

"What has caused this?" said the father. When told it was rum, he declared he would never touch a drop in his life. But suppose that lad had been invited to a wedding-feast, where with fruit and cake the wine-cup is passed amid scenes of cheerfulness and gaiety, where all the friends are respectable, beloved, and kind to each other, and he should be asked to drink, would he refuse? Or, suppose him walking out with his father on New Year's day to enjoy the festivity of the ushering in of the new year. With other things, wine is handed to him by a smiling girl. His noble-hearted father, whom he loves, presses the cup to his lips, and compliments the young ladies upon the excellence of its quality; what wonder if the son follow his example.

## DIVINE CHASTISEMENT, AND BREVITY OF LIFE.

BY A SCHOLAR.

"WHO knoweth the power of thine anger? even according to thy fear, so is thy wrath." So teach us to number our days, that we may apply our hearts unto wisdom" (Psalm 90, 12). In the 10th verse: "The days of our years are threescore and ten." Now, as I am on the verge of the same, experience teaches me to know what it is to live through life so far, although, God's care over me has kept me from death, through dangers both seen and unseen; and his afflictive hand upon me, as I thought very heavy sometimes, and truly as I thought death staring me in the face at different times, and death would have been more welcome and sweet than life. But with all perfectly resigned to the will of the Lord, to deal with me as he saw fit; so it pleased him still to spare me for some purpose, although not without affliction and pain through my body in and out. Well, I suppose I am not pure enough yet. The prophet Jeremiah says we must be "tried and purified in the furnace of affliction," and

the apostle says it is "through much tribulation" we must enter the kingdom. Well, then, if it be God's will "that I must suffer for Jesus' sake, then, for Jesus' sake let it be so." By God's helping hand I have been able to bear up, but not of my boasting of my own. I can say with Job, "All the days of my appointed time will I wait till my change come." For the Lord will not cast off forever; but though he cause grief, yet will he have compassion according to the multitude of his mercies, for he doth not afflict willingly, nor grieve the children of men; wherefore doth a living man complain for the punishment of his sins. Let us search and try our ways and turn again to the Lord. Oh! let us lift up our hearts with our hands to God in the heavens, oh! dear brethren and sisters, and dear brethren, if this is the place to become purified, let us hear it patiently, for Jesus' sake; yes, for him who has done so much, suffered so much for us to redeem us from pain, woe, and misery. Let us raise our feeble hands which hang down, and the feeble knees. Oh, dear brethren and sisters, let us be more earnestly engaged in prayer for each other and the church, and see if we can't bring more of a union about, and more life. Oh! when I look at things in the church, and how far we have deviated from the old paths, I could almost say with the prophet Jeremiah, in his lamentations, when their enemies opened their mouths against them, "Fear and a snare has come upon us, desolation and destruction." But now cometh the impressive words, "Mine eye runneth down with rivers of water for the destruction of the daughter of my people. Mine eye trickleth down and ceaseth not, without any intermission." Oh brethren, and sisters, that this were the case with every one of us; that we might again say with the prophet, "Mine eye affected mine heart." Oh that both were more affected, both eye and heart, for Christ's sake and the good of the church, and our souls at last; this I call to mind, therefore have I hope.—It is the Lord's mercy that we are not consumed, because his companions fail not. Brethren and sisters let us be more on our watch-towers and take more heed to our ways, that we sin not with our tongues, and to keep our mouths, as it were, with a bridle, while the wicked is before us, oh brethren and sisters, how is this with us? Do we do this? or is it only when our brethren and sisters are about us, whom we fear, will improve us for it? Oh, pity Lord, yes, Lord, have mercy upon me, have mercy upon such who have no more than a man-fearing spirit within them. Lord, do thou enlighten all the dark and gloomy hearts and minds, let the sun of righteousness arise in their hearts, with healing in his wings, and enlighten their understanding more, so they may prove themselves more of a light to the world and sinners around them, in place of talking nonsense, laughing and jesting, &c. Oh, come brethren, come sisters, let us, with the Psalmist say: "Lord make me to know mine end and the measure of my days, what it is; that I may know how frail I am. Behold though lust made my days as a hand-breadth; and mine age is as nothing before thee" (Psalm 39, 4: 5). Surely every man walketh in a vain show. And now Lord, what wait I for? my hope is in thee.—Thee Lord do I hope thou wilt hear me, oh Lord, my God.

Oh brethren and sisters there are so many delusive spirits gone forth to lead our minds away from the path of duty, therefore let us be more earnestly engaged in prayer to God for each other, that we may be kept together in a bundle of love, in the strongest ties of gospel love and affection. "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof; but he that doeth the will of the Father abideth forever." How beautifully the Scripture defines itself, if only more heed were given to it. How could we know what John in his epistle

meant if he had not explained it so beautifully himself what the word world meant. But he that doeth the will of the Father shall live forever. Just look at the glorious promises upon doing the will of God, "Live forever." What on the other hand? "Will die forever." O, awful the consequences of them that die in their sins; "thou must forever die."

Now he speaks to them as talking to little children in youth, whilst of course he was talking to such as had the capacity of mind to understand, having knowledge of the truth to discern good and evil. But what I was at, is this, he says, "Little children it is the last time; and as ye have heard that anti-Christ shall come, even now are there many anti-Christ in the world; whereby we may know that it is the last time." Now let us consider when this language was spoken. Wasn't it about 1800 years ago? And if it was the last time then, how much nearer is it now, and how much less heed is taken to it? What is the cause of it? Why, we are in the midnight hours; therefore we all go to slumbering and sleeping. Well, I am so tired, so sleepy. We see the fruits of it sometimes in our meetings, naturally, and if their natural eyes are open, their understanding is asleep. If you talk to a man in his sleep he will answer you indirectly; you know where men talk in their sleep they say anything; but their words are not governed either by faith or reason; they have got on the enchanted ground, one of the last refuges that the enemy to pilgrims have. Therefore it is, as you see, placed almost at the end of the way, and so it standeth against us with more advantage. For when, thinks the enemy, will these fools be so desirous to sit down, as when they are weary? and when so weary as when almost at their journey's end? Therefore it is, I say, that that enchanted ground is placed so near to the land Benah and so near the end of the race. Therefore, let pilgrims look to themselves, lest it happen to them as it has done to those, that as you see are fallen asleep, and none can wake them. Well might Solomon say in his Proverbs: "One leak will sink a ship," and one sin will destroy a sinner. He that forgets his friend is ungrateful to him; but he that forgets his Savior, is unmerciful to himself. He that lives in sin, and looks for happiness hereafter, is like him that soweth cockle, and thinks to fill his barn with wheat or barley. If a man would live well let him fetch his last day to remembrance, and make it his company keeper. Whispering and thoughts, prove that sin is in the world. If the world, which God set light by, is counted a thing of that worth with men; what is heaven, which God commendeth? If the life that is attended with so many troubles, is so loth to be let go by us, what is the life above? Everybody will cry up the goodness of men; but who is there that is, as he should be, affected by the goodness of God? "Good understanding giveth favor; but the way of transgressors is hard. Every prudent man dealeth with knowledge; but a fool layeth open his folly" (Prov. 13: 15, 16).—"The way of the slothful man is an hedge of thorns; but the righteous is made plain" (Prov. 15: 19).

## CORRESPONDENCE.

LACON, ILL., Nov. 27th, 1876.

DEAR BRETHREN:—We were conveyed to this place by Bro. S. Darby, and met here by brother J. M. Pike. So far on our mission we have met with much encouragement. We have not had the pleasure of seeing any accessions to the church, but the doctrine as advanced by the Brethren is generally well received, and many are looking hopefully forward to the organization of a church here. We think the labors of the Brethren are telling well on this mission, and we think are long, by the blessing of the Lord, the whole church may be made to rejoice because of the abundant ingathering of precious souls.

G. E. STRIMBAKER,  
J. J. EMMERT.

Brethren who do good, need not blow the trumpet.

HUDSON, ILLS.

BELOVED brethren:—Brethren at Work, is the best title for a paper I ever saw, and should be manifested in every brother and sister. To be at work for the great cause of spreading the glad tidings of good news at home and abroad. I fear we do not work as we ought; we become too sleepy in this great work, and this makes our neighbors careless, as well as all those around us.

I believe if we had more good reading for the outside world, we could accomplish more than we often do any other way. I have distributed papers and tracts from my place to the district meeting, and I saw some very much interested by reading them, and the first opportunity I get, I will send five dollars for the Tract Association. I would like to spread them wherever I go.

Our Love-feast came off the 6th, 7th, and 8th of Oct. We had a good meeting; three were received by baptism, one on the day of the Love-feast, a Catholic, and the other two, one week before.

Held an election for a minister; the lot fell on John L. Snively, and also advanced another [meaning himself.—Ed.] who I think had not approved his first calling, hence not worthy of the second calling.

UNCLE JOHN.

## IN MEMORIAM.

DIED in South Bend District, St. Joseph Co., Ind., Oct. 30th, Bro. Christian Wenger, aged sixty-one years, ten months and twenty days. In the death of our beloved brother, the church has lost one of its most faithful and industrious elders, who's councils were regarded as safe; but if he erred it was generally on the side of mercy. His kind heart always sympathizing with the sorrowing. He was always prompt when called to the bed-side of the sick or the dying, with a message of the love of God, revealed through Jesus, to all them who willingly obey the gospel. He was called far and near to preach on funeral occasions, and his presence seemed to inspire the bereaved and sorrowing, with comfort, that through Jesus a reunion could be attained in that house not made with hands eternal in the heavens. Bro. Wenger suffered much the last twenty-five days before his death. But with Christian-like resignation to the will of God he patiently endured it without a murmur, retaining the equilibrium of his mind so to the last. He was anointed, and bid farewell to his side companion, and children, and brothers, and sisters, and friends. He offered up a prayer to God for himself and them, in his native tongue, the German, and then closed his eyes in death. His widow, and his children, and brothers and sisters, and friends who mourn their loss, have the consolation to know that he has safely passed over the valley into the heavenly mansion, where the weary are at rest and the wicked cease from troubling; where they may meet him on the shores of immortality and eternal life.—O, may the sanctifying influences of this blessed hope as an anchor to the soul, comfort them amidst the storms of this life, and by the grace of God may they be gathered home an unbroken family, without the loss of one.

Funeral discourse by the writer and Elder Jacob Berkey, to a large assembly. Scripture text used on the occasion, Revelations 14th, 12th and 13th verses.

D. B. STURGIS.

## "Der Bräderbote."

Is the title of our German monthly, which we publish especially for that part of the brotherhood that prefers to read in the German language.

It is the same size as the "Brethren at Work," but issued monthly, and will be devoted to the vindication of the truth and practice of the Brethren, an advocate of primitive Christianity. We will endeavor to make for our German people a sound, religious monthly, and hope they will give it all the encouragement in their power. Our pamphlet, entitled "The Perfect Plan of Salvation," is being translated into the German language, and published in the "Der Bräderbote."

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The Perfect Plan of Salvation, or Safe Ground Showing that the position occupied by the Brethren, is infallibly safe. Price 1 copy, 15 cents; 2 copies, 25 cents; 10 copies, \$1.00.

The Doctrine of the Brethren Defended.—Is a work of over 400 pages just published. It is a defense of the faith and practice of the Brethren and the Divinity of Christ and the Holy Spirit, Immersion and affusion, Trine Immersion, Feet washing, the Lord's Supper, the Holy Kiss, Nonconformity or plainness of dress, and Secret Societies. By R. H. Miller. Price, by mail, \$1.00.

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J. H. MOORE, Lanark, Carroll Co., Md.

## The Brethren at Work.

## A RELIGIOUS WEEKLY,

EDITED AND PUBLISHED BY

J. H. MOORE, J. T. MEYERS, M. M. Eshelman,  
ASSISTED BY  
R. H. MILLER, J. W. STEIN, DANIEL VUJMAN, B. MEUTZER, and MATTIE A. LEAR.

The Brethren at Work, is an uncompromising advocate of Primitive Christianity and its ancient purity.

It recognizes the New Testament as the only infallible rule of faith and practice.

It maintains that Faith, Repentance and Baptism are for the remission of sins.

That Trine Immersion or dipping the candidate three times face-forward is Christian Baptism.

That Feet-Washing, as taught in John 13, is a divine command to be observed in the church.

That the Lord's Supper is a full meal, and in connection with the Communion, should be taken in the evening, or after the close of the day.

That the Salutation of the Holy Kiss, or Kiss of Charity is binding upon the followers of Christ.

That War and Retaliation are contrary to the spirit and self-denying principles of the religion of Jesus Christ.

That a Non-Conformity to the world in dress, customs, daily walk, and conversation are essential to true holiness and Christian piety.

It also advocates the Scriptural duty of anointing the sick with oil in the name of the Lord.

In short it is a indicator of all that Christ and the Apostles have enjoined upon us, and aims, until the conflicting theories and doctrines of modern Christendom, to point out ground that all must concede to be infallibly safe.

J. H. MOORE, Lanark, Carroll Co., Md.



# THE BRETHREN AT WORK.

"Behold I bring you good Tidings of great Joy, which shall be unto all People."—LUKE 2, 10.

Vol. I.

Lanark, Ill., December 14, 1876.

No. 13.

## The Brethren at Work.

EDITED AND PUBLISHED WEEKLY,  
—BY—

J. H. Moore, J. T. Meyers, M. M. Eschelman.

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### LOOK AHEAD.

BY LOUIE PRINCE.

**B**ROTHER, is thy burden heavy,  
Does it seem too great a load?  
Are you growing half discouraged  
At the roughness of the road?  
Look ahead, for rest is coming  
To the weary, by and by,  
And the star of hope is shining  
Where the shadows seem to lie.

Sister, are you, too, in sorrow,  
Can you sing no gladsome song?  
Does thy spirit, crushed and broken,  
Feel the sting of cruel wrong?  
Oh, remember, Christ the Savior  
Bore his taunts without complaint,  
And his arm shall hold his children,  
That they do not fall or faint.

Only wait a little longer,  
Till your trial days are o'er,  
Then a rapture sweet and holy,  
Shall be thine forever more;  
Every cloud that lowers darkly,  
Soon will vanish from our sight,  
And the crosses, now so heavy,  
We'll exchange for crowns of light.

—Selected.

For The Brethren at Work

### FAITH,

ITS ACTIVITY, PROPERTIES OF SAVING  
FAITH.

SUMMER III.

**H**AVING briefly noticed the nature of faith in general, we therefore propose to notice now the properties of that faith which may be regarded as saving in its nature, for it should be remembered that we may have faith, and yet not have saving faith. There is, therefore, great propriety in a proper application of these words: "Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you except ye be reprobat." That which is called faith is not necessarily saving faith. The apostle said on one occasion: "The devils believed, and trembled." Faith in its active and evidential sense alone can be saving faith; and even then it may not be saving faith, because its works may not be in harmony with the gospel system of salvation. It is said in James 2: 18: "Ye, a man may say, Thou hast faith, and I have works; show me thy faith without thy works, and I will show thee my faith by my works." Here, faith without works is referred to as well as faith by works and in view of this we might suppose that "faith without works" is simply unsaving faith, while "faith by works" must universally imply saving faith.

This, however, is not the case. The Savior said, "He that believeth on me," as the Scripture hath said, "out of his belly shall flow rivers of living water" John 7: 38. "He that believeth on me," which implies unshaken trust in Christ,

not only trust, but obedience. We are to believe on Christ as the Scripture hath said. We propose, therefore, to consider briefly the properties of that faith which we may regard as saving in its nature; or, in other words, essential to salvation.

Though much is said in the Scriptures in regard to faith, there is only one passage in which it is defined. This is in Hebrews 11: 1. "Now faith is the substance of things hoped for; the evidence of things not seen." As this is the only definition we have of the word in the Scriptures, it may perhaps be important to enlarge a little on the word in its relation to evidence, as it immediately follows in the text.

The word *apostasis*, which is rendered *substance*, means literally something placed under, a foundation, a basis. In its figurative sense, however, it means more particularly a confident anticipation, an assured expectation. The apostle's definition, therefore, might be stated as follows: "Faith is an assured expectation of things hoped for; the evidence of things not seen."

J. T. MEYERS.

For The Brethren at Work

### THE LORD'S SUPPER.

BY JOHN HANSELEY.

**W**HY is it that the Scripture, or writings of the New Testament speak of the *Lord's supper*, and not of the *Lord's supper*? Neither do they speak of the *Lord's breakfasts*, or the *Lord's dinners*, neither of his eating broken parts of meals, designated by the hours when they were eaten—such as a ten or three-o'clock piece. Surely the Lord having lived up to the age of about thirty-three years, ate more suppers than one, and yet we only read of the *Lord's supper* (meaning but one supper), and no doubt he ate a number of breakfasts and dinners, and may have also partaken of many broken parts of meals and yet the Scriptures nowhere speaks of them as they do of this one supper, which is called the *Lord's supper*.

The only rational or reasonable conclusion is—that he ate one supper for a special purpose, differing in that respect from all the rest of his suppers, and because of this difference the apostle Paul could with propriety say to the Corinthians, who failed to observe the spirit and order of that special supper: "When ye come together, therefore into one place, this is not to eat the *Lord's supper*, for in eating every one taketh before other his own supper; and one is hungry and another is drunken. What? have ye not houses to eat and to drink in? or despise ye the church of God and shame them that have not?" (honest question). While Luther's translation says "die da nicht haben," which when translated into English would read: "Shame them that have not any thing," or have nothing. And this certainly is the meaning of the apostle: that there were some there that had not anything to eat and to drink is evident from his speaking of their eating—some being hungry while others were drunken; and surely they did not eat and drink houses: neither did either party from all that Paul wrote, claim the house or place of eating this supper to the exclusion of their brethren to eat there. But it would seem that the victims brought there were held under the control of those who brought them, and their claim to them was not relinquished and made the property of the church so as to become the property of the poor members, who brought nothing there, as much as the property of those who brought them for supper. So that by the language of the apostle when he said: "What have ye not houses to eat and to

drink in?" he means to say to them, that they had houses to eat and drink in. There they could gratify themselves by eating their own suppers, as much as to say: if you want to eat your own suppers eat them at home in your own houses; do not come together into one place (or into the church) to eat your own suppers, but come together here to eat the *Lord's supper* tarrying one for another, and not one eat before the other his own supper and one be hungry and another drunken; but as the family of God all believers, rich and poor, male and female, in eating a feast of charity, a supper together in anticipation of that supper when Jesus has said he would gird himself and make them sit down to meat; and will come forth and serve them. There, there will be no rich and poor, but all be rich having all things in common, and all distinctions as to wealth and office will be so far done away with, and each will love the other in deed and in truth—not in word and in tongue only, yea as they each love themselves, so then if our church-fellowship here in this world is to resemble in some sense the affection, honors and relationships of heaven, the church must have in her Christian social exercises no selfishness or anything to cultivate the feelings of pretty me or big I and little you, or any aristocratic movements or habits in dress, social feasts or otherwise, but each esteem other better than themselves. If these feelings and principles do not stand forth prominent, Paul would say the church would be despised by all spiritually minded men and women, and by even the sincere materialist; for good or bad men do not act uncourteous toward their special friends in anything, hence not in eating social meals. For neither Daniel the prophet nor Herod the king did not make a supper, invite their friends to it and then sit down before them and eat their own supper, and thus show such disrespect and have their friends turn away despising them. Oh no, for the natural man (saying nothing about the Christian man or woman) knows such treatment would not cultivate intimacy and endearment. How much more did Jesus know it, and how well also do his people know it, hence the church or membership parties at the *Lord's supper* and in Christian order eat together; and next in order (of time) is the Communion which is nowhere called in the Christian Scriptures the *Lord's supper*.

Warrensburg, Mo.

### THE SABBATH.

**H**OLY Sabbath day of peaceful rest! Joyfully we wait thy coming. We have learned to love the Sabbath first, because it is God's holy day which he blessed and sanctified and from which he rested from all his labors. We love to feel that we too may rest from our labors and that it is the wish of our heavenly Father that we should do so; and thus our thoughts may be called for a time from the transient scenes of earth and placed more on things above, where we may hold sweet communion with our blessed Savior and our God. We have another reason for loving the Sabbath which the Jews who still look on the coming of the Messiah cannot have. It was on the First day of the week on which our Savior arose from the dead. Then oh! how deeply, how joyfully and yet how solemnly should we love the Sabbath. Yes we love it and this is right. All Christians should love to know that it is coming—to feel that it is near. Then how necessary that we should be ready to receive it. That we should await it and not have it ushered upon us when we are not prepared for it. I love to expect

it, to feel that it is coming and this we can not do if we allow Saturday evening to find us still encompassed with the cares and business of the week if our time is yet occupied with the regular routine of duty.

We can usually arrange matters so that the regular work of the week may be finished early in the day and we can then have time to prepare for the coming of the Sabbath, time to see that everything is put in order so that our tranquillity of mind need not be disturbed on the morrow, by seeing here and there some neglected duty which must be done, perhaps too before church time. And I regret to say that often oh! how very often there may be much disorder in families who are preparing for church. Such a hurrying that they may not be too late! One must attend to some neglected duty here, another there, all in confusion. How very unpleasant is this disorder to the reflecting Christian mind—to have its serenity thus needlessly disturbed when it should have been in a contemplative mood, when it would like to have been meditating or conversing upon the goodness of our blessed Savior and the glorious promises which he has given to all who are willing to take up the cross and follow him; to walk in his foot-steps, following him through evil as well as good report; while he assures us that he will lead us safely to that heavenly mansion which our kind Father has prepared for all those who will own his dear Son for their leader.

EMMA L. LANDIS.

Ephrata, Pa.

### FOREKNOWLEDGE.

**K**KNOWN unto God are all his works from the beginning of the world" (Acts 15: 18). "I am God, and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure" (Isa. 46: 9, 10). Concerning those who put Jesus to death, it is said that they did "whosoever God's hand and counsel had determined before to be done" (4: 28); and that he was delivered into their hands "by the determinate counsel and foreknowledge of God" (Acts 2: 23). "Hell is naked before him, and destruction hath no covering" (Job 26: 6). "Hell and destruction are before the Lord; how much more, then, the hearts of the children of men" (Prov. 15: 11). "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counsellor? Or who hath first given to him and it shall be recompensed unto him again? For of him, and through him, and to him are all things" (Rom. 11: 33-36).

It seems to us impossible to allow that God certainly foreknew the accomplishment of the events foretold in the Old and New Testaments, without foreknowing all that led to these events—had actions as well as good ones; and impossible that he could foreknow all that entered into the life and death of any wicked man without foreknowing also his destiny. It was foreknown, for instance, and foretold that Jesus would be betrayed by one of his professed friends. And concerning the traitor Jesus said, "Good were it for that man if he had not been born." If his traitorous acts and suicidal end were foreknown, so was his destiny.

The simple fact of foreknowledge does not necessarily interfere with freedom of action and personal responsibility. I may clearly foresee that the drunkenness of a certain man will end in wretched-

ness, bankruptcy and premature death. The fact of my foreknowing it does not interfere with his freedom of action, nor make me the author of his ruin.

—Isaac Eccell.

### THE THREE BIRTHS.

**W**E are not born twice into any kingdom, whether of nature, grace, or glory. The similitude used by our Lord is a beautiful one. There is one birth into the natural world, of which father and mother are the cause and the means. There is one birth into the kingdom of God in his present state, of which the Spirit and the water are the cause and the means. There will be one birth into the everlasting kingdom, of which the Lord and the grave will be the cause and the means. Nor is the last birth less analogous to the first than is the second, for they that are in the grave shall hear his voice and come forth. His power places them in the grave, and his power will bring them forth.—Alexander Campbell.

### THE HEBREWS.

**I**T will be remembered that Daniel Derom's scheme, first suggested by the dying Jew, Mordecai, was the purchase of Palestine and the restoration of the Jews to their old home. It is said here that if war should break out it is the intention of Russia to march directly to Palestine with a double purpose: First, to outflank the Turkish dominions in Asia; and, second, to gain access to the Mediterranean and the harbors on the coast of Asia Minor. It is also asserted that in case Russia should get possession of the Holy Land, it proposes to erect a Jewish nationality upon the payment by the rich Jews of the world of a sufficient sum to indemnify Russia for the cost of the war. The Jews are the great bankers of the world, and as it has long been the dream of the most impressible and aspiring among them to again occupy Judea.—Selected.

### WATER-LOGGED.

Mr. Moorhouse, the evangelist, once saw a water-logged vessel coming up the Mersey to Liverpool. It was loaded with lumber and could not sink, but it was down to the rail in the water, and had to be hauled up to the deck by a steam tug. Just at the same time another timber-laden vessel came up the river with all sail set, and Mr. Moorhouse said:

"I thought those two vessels were like two kinds of people we have in the church. There are the worldly professors of religion, who are so deep down in the affairs of this life that it takes all the power of the church to drag them along. They are water-logged; out of all sympathy with the work of the church; full of complaints about the minister and members, and have to be taken care of very tenderly to save them from going down altogether. Give me the Christian whose heart is above the world and who, by the power of the heavens, sweeps through the stormy waters of this life, right up to the port of heaven."—Presbyterian.

Who should take the sword and rule in the kingdoms of the world? The Christian cannot take the sword and punish or kill his fellow man for the gospel forbids his using the sword. And the ungodly are not fit to use the sword. Then if the Christian dare not use it, and the ungodly are not fit the sword must go begging and at last be reduced to plowshares.

—Longenecker.



## The Brethren at Work.

"The Brethren at Work," will be sent post-paid, to any address in the United States or Canada, for \$1.35 per annum. Those sending eight names and \$10.85, will receive an extra copy free of charge. For all over this number the agent will be allowed 15 cents for each additional name, which amount can be deducted from the money, before sending it to us.

Money Orders, Drafts, and Registered Letters may be sent at our risk. They should be made payable to J. H. Moore.

Subscriptions, communications, etc., should be addressed to: J. H. MOORE.

Lanark, Carroll Co., Ill.

LANARK, ILL., DECEMBER 14, 1876.

## PLAGIARISM.

THE act of a person copying the writings or literary productions of another and then palming them off as his own is what is called *plagiarism*, and one who does so is called a *plagiarist*, which word Webster defines as follows: "A kidnapper, a literary thief. A thief in literature; one who purloins another's writings, and offers them to the public as his own."

Since we have commenced publishing our paper, some articles have been sent us for publication that we know were not composed by the parties whose names were signed to them; they were copied from other printed matter. One who copies the writings of another and then puts them before the public as his own, and signs his name to them, does wrong. We don't want any one to try and palm off anything of that kind on our paper, for if there is anything in the world that stirs an editor up it is that. We don't care how badly an article is written, or how bad the spelling is, or how much punctuation it needs, we can sit down and correct all mistakes, and if necessary rewrite the entire article, and never once think about getting out of patience; but when we take a long article out of the manuscript drawer, punctuate it, make all necessary corrections, hand it to the compositor (typesetter) and it is all set up ready to go into the paper, and then one of the hands suggests that it has been copied from such and such a book, and we don't just exactly think so, and then he gets down the book and we both examine and find that the whole article has been copied word for word, then like Paul at Athens, our spirit becomes stirred in us. We write plain on this subject, and want to be distinctly understood that we stand opposed to everything that is wrong, and have no compromise to make with error.

## ENDOWMENTS.

BRO. MOORE:—What disposition would you make of an endowment of one hundred dollars to your Tract Institution? D. C.

Ans. According to the working basis on which the Tract Association is being formed, any amount of \$5.00 and over is to be used in *printing* such pamphlets and tracts as may be selected by the Reading Committee, until after the death of the donor, then the money will pass into the Distributing Fund to be used in the free distribution of such pamphlets, &c., as may be directed by the Board of Managers.

Of course, it would be proper in a case of this kind to respect the wishes of the donor, especially if the endowment should be a large one, and the donor's wishes would come within the limits of the rules that are to govern the working of the Association. It however will likely work much better if all donations, whether large or small, be left to the rules of the Association, and thus pass into either the Printing or Distributing fund, as may be determined by the amount of the donation.

A number of large donations would doubtless accomplish a great deal of good in our brotherhood, and enable the Association to put forth work, that if well circulated, would have a telling effect upon the people, being instrumental in bringing many, truly converted into the church, extending the borders of Zion and securing the salvation of thousands who know not God and obey not the gospel of our Lord and Savior.

Jesus Christ. We will be pleased to correspond with those who contemplate making endowments or donations to this Association. We believe it to be a good work, one that may accomplish a great deal of good, and therefore take pleasure in introducing it to the attention of those who have means to use in spreading the gospel and building up the kingdom of Christ.

## MISSIONARY WORK.

WE are glad to learn that several districts of churches in our brotherhood are taking quite active steps, looking to a more extensive spreading of the gospel, and also labor to build up churches in localities where the truth and practice of the Brethren are not generally known. In several instances, two brethren have been appointed to travel and preach in the parts where the preaching is especially needed. This is a step in the right direction, and we further believe, if properly managed, will accomplish a great deal of good, and doubtless be instrumental in bringing many to the church. In this noble work we desire to offer our brethren all possible encouragement, and do all in our power to induce our people generally to take hold of the work in full earnest, and thus accomplish a noble part reproducing in this country the primitive order of Christianity.

In fact, traveling and preaching the gospel is a work of apostolic origin, and is the very method adopted by them to disseminate the plain teachings of Jesus. We learn that they went everywhere preaching the gospel. We find them in every country of the civilized world, and in nearly all the cities of any importance, we hear of them building up churches and putting them in working order. History says, that Paul during his time preached on the island of Great Britain, and we know that he had in contemplation a visit to Spain, and more than likely he went, and while on his journey over the Alps stopped in the valley of Piedmont, and preached the gospel to the Waldenses, and thus secured their conversion. Bartholomew it is said, preached in India, and Mark in Egypt, and the rest of the apostles scattered their labors sufficiently, so that in a few years the gospel was extensively known in every part of the country, and by the close of the first century about one million persons had been converted, or embraced the Christian religion. In fact the apostolic churches were the greatest missionary people that ever lived. In proportion to their wealth they spent more time and means in the spreading of the gospel than any class of people since their day. They had neither the press nor the mail facilities that we possess, nor was traveling anything like as convenient as we now have it, in short our advantages for spreading the truth are far superior to what theirs were, yet they accomplished vastly more real work, converted more people and built up more churches. But then the object of this article is not to complain of missionary work, nor to point out faults, nor to tell how it may be accomplished, all these we may do at the proper time in the future, but for the present we want to make a few remarks about the men who are chosen or sent out as missionaries, not about those in Denmark, but more particular those laboring in the different parts of brotherhood in America.

In the first place, a missionary should be a truly converted man, a real Christian himself, for how can he who is not fully converted himself be a successful instrument in the conversion of others? He wants to be a man of exemplary piety, one whose conduct is a true index to the Christian religion. Not long since we heard of a man who is regarded as an able preacher, and is generally liked by the people, especially when in meeting, but is said to be very worldly and unholy in his conversation, giving away to a great deal of unnecessary jesting and amusement. Things of this kind are a serious draw-back to the permanent success of a missionary, for they not only show a want of piety on his part, but instill the same evil habits into the mind, heart and conduct of his converts.

They want to be men who study, know

and understand the gospel and are neither afraid nor ashamed to preach it. The time has now come that men will not endure sound doctrine, are not willing to bear the plain simple gospel truths as they were preached by the apostles eighteen hundred years ago, and therefore those who go out to proclaim the gospel in its ancient simplicity should be men of humble boldness, men who will stand up to and defend the gospel in all its parts, men whose teachings give out no uncertain sound, but have about them the true ring of the ancient gospel. They want to be men who are true to their principles, men who will not compromise with error nor flinch in the face of opposition.

The work to be performed by the missionary is an important one, and should therefore be performed with the greatest care. Too much care will not likely be taken, and therefore truly good men should be placed upon the mission, that they may in connection with their preaching set good examples before the people. We are of the impression that if all the districts that are sending out missionaries will use caution and send none but those who will stand up for the plain simple Christianity as has for years been maintained by the Brethren, and see that these missionaries do the right kind of work, it will not be long till the entire brotherhood will be in favor of the missionary work also. If they see the good effects of the right kind of work they will not only sanction it, but bid it God speed and lend a helping hand in supporting and maintaining the work. Ministers sent out on such missions, should be men of plainness in appearance, and manifest to the world in their dress that plainness and simplicity that is so strongly urged in the Scriptures. If churches that are non-conformed to the world are to be built up, it takes plain men to do it. Men who dress in costly array and fine apparel cannot build up plain churches, it takes plain men to do work of that kind; and if our people want these new congregations to be started right, and then kept that way they must see that the missionaries themselves are just such men. We maintain that this is an essential feature in the missionary work, and one on which much of the missionary success depends. If our plain churches will put fashionable and finely dressed preachers into the field, authorize them to build up churches, and put them in working order then we may as well lay down our armor, close our Bibles and say good bye to primitive Christianity. The word of truth should be committed unto faithful men, men who are plain and simple in their appearance, men who will not only teach it, but enjoin it upon their converts, and we do believe that this is the only way that the church can successfully carry on the missionary work.

There are two great evils attending this fashionable missionary work, and both together if not carefully watched may frustrate the great work in which we are engaged:

1. If fashionable churches are established they will contain too much wood, hay, or stubble—or unprofitable converts—to be of either any use to God or much credit to man, and may in course of time corrupt what little pure Christianity there is yet remaining:

2. If fashionable preachers are sent out, and build up fashionable churches then all those of our Brethren who stand up for our plainness, will take a direct stand against missionary work, claiming it to be an injury to the cause of primitive Christianity. We are glad to learn that several districts have been keeping a close watch over this matter, and are putting into the field men that are fully in the order; and we feel to commend them for this thoughtful move, for it is believed to be the right step in the right direction. But perhaps this is sufficient for this time on this subject; we still have in store a lecture for traveling preachers, which we must present in the future if the Lord wills.

We have just room enough here to say, that all of our items, a report of last week's consultation, and a considerable editorial have been crowded out this week. Will endeavor to find room for them next issue.

## THE GREAT ARGUMENT IN FAVOR OF MISSIONARY WORK.

BY R. H. MILLER.

THE great argument is founded on facts. It is not a long process of reasoning that proves the mission of the gospel, but the facts and truths of the gospel in its primitive purity established in the heart of the true convert. This is testimony proving the missionary work of the gospel in spite of all opposition. Missionary work that does not establish the faith and practice of the gospel in the heart of the converts is only evidence of failure.

Then we should be careful to have this great argument to prove our missionary labor is of God. When we see the brethren have gone forth preaching the gospel in its primitive purity, sending books, papers and pamphlets, presenting the truth to sinners and strangers in such power that they have been converted, turned over to God in soul, body and spirit, changed inside and outside, from the ways and love of the world to a meek and quiet spirit, adorned in plainness, humbly following all the teaching of the gospel, working faithfully for the cause of truth, contending for the faith once delivered to the saints, and for the order of the church;—when we see such converts as fruits of the missionary labor of our brethren—some that I could mention in the field of labor given to Southern Ohio and Southern Indiana, they make our great argument in favor of such work a living evidence, with God and truth in it; that such missionary labor has carried the truth there, a soul saved, heart turned over to God, is the cause and order of the brethren, and the true doctrine of the gospel is established there. This, God's own argument—he has sealed it with his own power and none can gainsay it.

Bring these facts before the brotherhood, facts which our eyes and others have seen and our ears have heard; let them know that such is to be the result of all our missionary labor, and there are plenty of brethren, when they see such fruits, who will be ready with their means to sustain the cause while it is doing such work. They will help because the work when it is done pleases them. Such work is in their own hearts, and when they see it done in a manner that God blesses it, they are ready with liberal hands to keep it moving.

But brethren, we should be careful, we may injure the missionary cause and even give arguments for some to use against it. If we, in our missionary labor, make a compromise with the world, giving up a part of our order, a part of our plainness, compromising some of the teachings of the gospel to make the way easy and popular, if we make the way a little broader to get more converts, then we would injure the missionary cause, creating fear and doubt in the minds of our brethren, and they soon withhold their support, and even more than that, it gives the opposer reason and ground to say there is danger in your missionary work, it is too fast, it is going with the world. Let us be careful and not injure the cause in that way. If we do, no reasoning can answer the objection or satisfy the objector.

God has laid the foundation, let any man be careful how he buildeth thereon, not too much wood, hay, stubble put in the Lord's building, they will weaken your labor, injure the missionary cause, and you lose your reward at last. But build with gold, silver and precious stone and they will endure when tried by fire. Labor to build the church with living stone converted, and shaped, and moulded by the divine will, living in obedience to the whole counsel of God. Then you have one great argument; it will stand a living witness to convince all ere long that God is in the work.—Though some may be Thomas like, slow to believe, but when their eyes have seen, and their ears have heard, and they have handled the fruit, and know the gold, silver and precious stone is being properly laid in the church, God will warm their hearts by and by to lend a helping hand.

When they see the fields are white

ready to harvest, and the laborers sent out gathering in their sheaves, their joy will not long be full if they are standing idle, many will yield to the calls of our Savior when he invites them into the vineyard, if they can realize that our great argument is the facts of gospel calling them to labor for the Master's cause in giving support to that missionary work, whose fruits they have already seen.

Seeing then the great argument, of such converted and saved, is the truth on which the cause of missionary work must stand, and on which alone it can triumph, let us labor knowing that any true and faithful convert is another victory, another witness to sustain our cause on earth and compel to our reward in heaven.

In this great cause of saving souls and turning them to God all may do something, and your labor is not lost nor can it lose its reward, even the widow's mite is not lost. If you cannot leave your family and home, and go to the sinner and preach, you can do something to encourage those who can; you may be the means of sending them where the harvest is ripe and help to spread the gospel in its purity, where it can reach the heart and save some who would never have heard the truth had not some help been given to the minister, all may thus do something in the cause of our Master.

And it is the only labor, or work, or means that we spend that lasts eternal, all our labor and means for earthly things must fade and die, but not so with that given for the salvation of souls, it will not fail or fade with time, nor perish by the hand of death, because its work is for the life to come in calling sinners to turn from their evil ways to the righteousness of God, and free labor; and means thus spent find its reward in a crown of glory when the angel harvest shall come; and the few years of our life on earth can be spent in no better way than working with the ability and means God has blessed us to build up the cause of truth on earth, and turning sinners from their evil way to an eternal weight of glory in heaven.—May God help us all to work in his vineyard that we may all hear "well done thou good and faithful servant."

## BRETHREN AT WORK.

HAVING, for several days, been in the office of THE BRETHREN AT WORK, I saw that the brethren were not only at work but that they were *hard* at work. While viewing the complicated variety and pressing amount of work crowding upon them, I thought it impossible for them to do it all without committing some errors. It is even quite possible that we might err in *not* working in a good cause. One thing however is certain; that brethren who are only beginners in so important a work, doing the amount of work done here, will doubtless occasionally commit some errors. A second thing is equally certain; that is, if such errors or mistakes were talked about, and run all over the country, no good would be accomplished by so doing, until run right into this office where they started from. Then beware when you find something in the paper you think is wrong, do not commit a second error by running it over the country, but run it directly into this office here at Lanark, and thus give the brethren a chance to amend.

These brethren want to make a good paper—one that will accomplish good and are working hard to do it, and they need assistance that they may be able to accomplish their object. So when you find something in the paper that you think ought not to be there, do not make a fuss about it, but write directly to the *Brethren at Work* and inform them of their error that they may amend and become more proficient in the work in which they are so ardently engaged.

DANIEL VANMAN.

—If grumblers grumble, creakers creak, tattlers tattle, quibblers quibble, why should not the Christian workers work? The Chief Shepherd knows who works right, and will reward every man according to his work.



## RESURRECTION.

BY HATTIE A. LYMAN.

"But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. 1 Thess. 4: 13, 14.

THE doctrine of a resurrection from the dead, to a superficial observer appears to involve in it a variety of difficulties, and apparent contradictions. — That a complete, organic machine, such as the human body is, consisting of thousands of diversified parts, after it has been reduced to atoms, and these atoms dispersed to the four winds of heaven, should be again reared up with the same materials, in a new and more glorious form, is an idea, which seems to baffle the human comprehension; yet it is a doctrine, clearly revealed in the sacred oracles. It was a theme which the inspired penmen loved to dwell upon, as it is repeatedly spoken of, both by the Old and New Testament writers, and both make the resurrection of Christ, the ground of our hope. It was also a doctrine fraught with much comfort to the minds of old. It was a subject peculiarly dear to the apostle Paul, who alluded to it in many of his discourses, and in nearly all of his epistles. He spoke of it when he addressed the wise men of Greece at Mars Hill; he refers to it in his famous speech before Festus, the Roman governor, and king Agrippa — This apostle makes the doctrine of the resurrection the ground of our salvation, says he: "For if the dead rise not, then is not Christ raised, and if Christ be not raised, your faith is vain; ye are yet in your sins." Such a glorious doctrine, methinks, merits more attention than it now receives from ministers of the gospel. We do not remember of ever having heard a sermon on the subject, and the sad consequence is, that many have very ill-defined ideas on it, and others are downright skeptical. Brethren, these things ought not so to be.

Though the doctrine of the resurrection from the dead seems at first sight to be involved in such difficulties, yet if we give it a mere mature consideration, we shall find that it fully harmonizes with many processes of nature: there we shall find many operations and analogies which tend to assist us in forming a conception of the possibility of a resurrection.

The transformation of insects gives us one beautiful illustration of this subject. What a wonderful process by which the caterpillar is transformed into an elegant butterfly, first an egg, secondly a leathsome, crawling worm, thirdly, a chrysalis in an entombed, dormant state, and fourthly, from this prison it comes forth a beautiful, winged creature, basking in the sunlight. How very different it appears in this state, from what it did in the preceding stages of its existence. It mounts the air, it ranges from flower to flower, and seems to rejoice in its new and splendid existence. How unlikely did it seem that a rough, hairy, crawling worm would ever assume such a beautiful form, and be endowed with such rapid powers of motion!

If the change to be effected in our bodies at the first resurrection be correspondingly great, as that from the caterpillar to the butterfly stage, it will be immeasurably great. In these transformations we behold a lively representation of that transformation which will take place in us, when these vile bodies shall be changed and fashioned like unto the glorious body of our Lord, when this corruptible body shall have put on incorruption, this mortal body shall have put on immortality.

But the question often arises as to the way, in which we are to understand this doctrine of the resurrection, whether a resurrection of the substance of the body be meant, or some minute and indistinguishable part of it. We think the former theory is taught in the sacred Scriptures, or at least the doctrine of the resurrection is taught without nice distinction. — It represents the same body which is laid in the graves the subject of this change,

The resurrection of Christ is made the proof, the pledge, and the pattern of our future resurrection. For if we believe that Jesus died and rose again, even so them also, which sleep in Jesus, will God bring with him. Even so, as Christ arose, so shall his saints arise, but how did Christ arise? Did not the same body that was taken down from the cross and laid in Joseph's new tomb, rise again?

The germ theory has been adopted by many, in order to avoid certain supposed difficulties, but can finitely measure infinity? The whole thing is represented to us as a miraculous work. Though we are incapable of comprehending it, God is able to perform the work.

Paul expressly tells us that those vile bodies shall be changed and fashioned like unto the glorious body of Christ. It seems to us that the phrase "vile bodies" is abundant proof that it will be the substance of the body, the identical body that is consigned to the tomb. This corruptible and diseased body, so quickly after life is extinct to be the subject of putrefaction and decay that will come forth reanimated and glorified. Job seems to have understood it in this light, for, says he: "Though after my skin, worms destroy this body, yet in my flesh shall I see God."

Job's faith in the future resurrection of the body, was a source of joy and comfort to him in his distresses and sore afflictions; what, though his body was then but a mass of corruption; what, though it was soon to be consigned to the tomb, and to the loathsome worm, yet his faith looked far beyond when that same body, reanimated and beautified should behold the glorified body of his Redeemer.

There is something very consoling in the doctrine of the resurrection. In no other system of religion, than that which is taught in the blessed Bible, is this precious, consoling truth taught. When the great Roman orator, Cicero buried his lovely and accomplished daughter, he threw himself in a paroxysm of grief on her grave, exclaiming: "Oh ye gods tell me, shall she live again?" But from the gods he worshiped, there came no response to give comfort to his lacerated heart.

From the dark caverns of paganism, or from the cold speculations of philosophy there comes nothing to give comfort in those seasons of distress, which so completely overwhelm us when we are called to part with those whom we so dearly loved and cherished. When we stand by the coffin, and see the lid for the last time close over the form of a sainted mother, a noble father, a precious child or some other dear one, what a wave of anguish rolls its billows over our souls, what a sense of desolation we feel? Yet, the Christian sorrow not as those who have no hope. Through his blinding tears he can look up and inquire: "Shall they live again?" And oh, what a soothing response he hears: "I am the resurrection and the life, he that believeth in me, though he were dead, yet shall he live."

For The Brethren at Work.

## HISTORICAL SELECTIONS.

BY D. D. MEXTER.

UNDER the above heading, we will from time to time contribute such historical information as we can gather, to aid our brethren and sisters in the study of the New Testament Scriptures. The writings of men who have traveled in the Holy Land or Palestine in Asia, where Jesus was born, lived, labored and died, will doubtless prove interesting and profitable. In this way, this information will be preserved, and made a general benefit.

We would here say, if any of our readers find any such items in the papers of the day, and they seem credible, cut them out or copy them, and if you don't feel to send them to the office of THE BRETHREN AT WORK, send them to our address: Waynesborough, Pa. We will be very thankful to you. We love sacred history, and what throws light upon it.

The first selection we offer, is a description of Nazareth and its surroundings,

and some of the difficulties in traveling that section. It is given by a correspondent of the *Boston Traveler*.

"The situation of Nazareth is very pleasant, and the people are better dressed, and the women handsomer than any we have yet seen in the East. What a pity we must add, the streets are the dirtiest, an open sewer running through many of them. We of course visited the house, where it is said, Jesus and his parents lived; also, Joseph's workshop, where we saw pictures of Mary and her son, dressed in modern costume, and Joseph at work before a carpenter's bench, on which lay tools of modern invention. Toward sunset we ascended the hill, from the top of which are to be had the finest views of any in Palestine. \* \* \*

One of the most interesting sights to be seen at Nazareth is the crowd of young women and girls, that, between the hours of five and eight in the evening flock to the public fountain with their pitchers on their heads, to draw water.

The night spent here was a memorable one, for, scarcely had we retired to our tents, when a small army of big mosquitoes came down upon us, and laid siege to our persons, nor could we drive them away, till morning called us forth to begin another day's journey—a day, during which we rode through part of the valley of Esdraelon, crossed the Ki-hon, where Baul's prophets were slain, ascended Carmel to the supposed point of sacrifice, where we spent some time in trying to reconcile the Bible and our guide books, but failed; when, putting the latter in our saddle bags and taking the former in our hands, we continued our explorations.

Leaving Carmel, we rode across the plain to Haffa, where, after bathing in the Mediterranean, we passed the night under wet tents and on borrowed beds, as our baggage mules, on crossing the Ki-hon, had their feet taken from under them, the baggage upset and thoroughly soaked, as some of my things to-day testify.

BAPTISM  
Into Each Name of the Trinity.

BY J. W. STEIN.

BEFORE concluding this discourse, we must glance at

## 15. THE HISTORICAL FEATURES OF THIS QUESTION.

Ecclesiastical history spans an epoch of eighteen centuries, during which we have no other means of ascertaining who were the conservators of the faith, or the inventors and propagators of heresy. History is a matter of human observation, experience, and veracity. Though the history of a question makes it neither true nor false, it enables us to discern its agreement or disagreement with the word of God, which is the standard of truth. The imputation of ancient origin, and prevalence to an institution, by history, is no proof alone that it is divine. Error with its pernicious influences and wicked institutions, is immemorial. The coin of truth was scarcely stamped, before it was counterfeited. Yet, by carefully examining the history of an institution, its character and circumstances, we may sometimes discover the origin of the counterfeit, detect its founder, expose the fallacy and absurdity of its claims, and allow original truth to shine forth in bold relief, unobscured, unimpaired, and vindicated in the true, candid, impartial and intelligent mind. Historic truth, like all truth is *divine in nature wherever found*, or from whatsoever source derived.

Our friends who practice single immersion accuse us of supporting our position by history. Suppose we do, in part? It is largely from their statements, concessions and sources of appeal. If they publish and circulate works, the legitimate conclusion of whose concessions supports our position, and eliminates theirs, — are we censurable for the discovery? But who is *fonder* of history than they, when they can use it to advantage? Do they not use it, (and justly too) in tracing the origin of infant baptism and communion? of the baptism of bells? of allusion and aspersion? of

the use of milk, honey, salt and white vestments in baptism? of the dogmas of of consubstantiation and transubstantiation? of popery? of the invocation and worship of saints in confirming the divine origin and authority of believer's baptism by immersion? And do we complain? Certainly not. But when we extract testimony from the same source, and quote the same authors on whom they rely to show that the only believer's baptism of the first ages was immersion *into each name of the Trinity* (by a forward reverential posture) and that the single action, (with the backward motion) like all church corruptions was an innovation upon the Christian system; many of them (how inconsistently) disavow the subject, and exclaim: "It is only history." But on what ground do men presume to impeach the veracity of the united testimony of eighteen hundred years on any important question? To do so in any matter of fact, involving human observation and experience, in the absence of counteracting testimony of equal weight, character and authority or of self-convicting and contradictory evidence, is not only virtually, to challenge the truth of Christianity itself, but also to reject the fundamental facts and principles of all science and all religion. If history cannot be accredited, I ask, what is to become of philology, of all languages, the knowledge and veracity of which depends upon the history of the origin and use of its words? And what shall we say of the history of nature? of the animal, vegetable and mineral kingdoms? of the history of man? of the history of the Bible with its divine manifestations and living ordinances? its prophecies and their fulfillment? its types, and their satisfaction? and its thousand sacred reminiscences and hallowed associations?

The denial of well authenticated history acknowledges a precedent, which at one full sweep, makes sad havoc of every thing that develops, expands, enables and redeems from utter degradation and ruin, the physical, intellectual and moral character and condition of the human species. Let us then note a few important historical facts. Our time in a discourse like this, forbids an attempt at their full development. We only bring them forth for the more careful research and thorough investigation of the student and lover of truth.

(To be Continued.)

For The Brethren at Work.

## A SIN THAT IS EXCEEDINGLY SINFUL.

BY C. E. BETHELDOR.

"There were present at that season some that told him of the Galileans, whose blood Pilate had mingled with their sacrifices. And Jesus answering, said unto them, Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things? I tell you, Nay; but except ye repent ye shall all likewise perish. Or those eighteen upon whom the tower of Siloam fell, and slew them, think that they were sinners above all men that dwelt at Jerusalem? I tell you, Nay; but except ye repent, ye shall all likewise perish."—Luke 13: 1, 2, 3.

WE will notice two points in the text:

First: That God does not in general make any special distinction between impenitent sinners and

Second, the great sin of procrastination.

We will also note here, that John, the Baptist, as well as the Savior never inquired into the moral character of his subjects. It would be very unreasonable to suppose that there were not some there, whose moral character, judged by the best standard of human reasoning was good; but the injunction to one and all was: "Repent and be baptized." We sometimes see things in the providence of God that seem strange to our natural observation, because we do not always understand his means nor his purposes.

We see great sinners live to an old age, and die in their sins, and again we see others visited by sudden destruction, — like those mentioned in the text. In this case it is very generally supposed that they are visited by a special providence of God, on account of their great

wickedness, like the man of whom we read some time ago, who had God's name written upon his person by a thunder-bolt.

But the text says, "to every one," — for repentance is a life-time work of breaking off from contamination with sin, — but especially to the impenitent, to those who are in the great protracted sin of procrastination. "Except ye repent ye shall all likewise perish," — monstrous words of him who can not lie!

When a sinner dies in old age, after having one thousand times resolved to repent, and one thousand times fixed that resolution to the sin of procrastination, he is a monument of warning to those of younger years, who are traveling the same road.

Again, when it is the providence of God to cut down another sinner in a moment, he teaches the same lesson, namely the peril of trifling with the time which is allotted to us, in which to make our "calling and election sure." All these things in the unerring providence of God, are intended to teach those who will learn, that God will bring the impenitent sinner into judgment.

"He that bring often reproved, hardened his neck, shall suddenly be destroyed, and that without remedy." — Prov. 29: 1.

Several months ago while I was in conversation with a young man on the subject of religion, he told me, he believed the church was nearer right than any other, and that he expected to join it *next summer*. This expresses the sentiments and deliberations of many who have lived in the same conditions, cherished the same hopes and died in their sins. There is a mystery of depravity contained in the expression, "next summer" far beyond the conceptions of many professors of religion, as well as by many who are out of Christ. A person with such deliberations must have but a faint view of the utter corruptions and lost condition of a soul that requires the sacrifice with which we are bought, to redeem it.

A soul that has come to years of manhood or womanhood, with an ordinary gift of understanding, believes in religion, and believes that in point of fact there will never be a better time than *now* to come to Jesus, having the best possible opportunity of joining the very church which he thinks is nearest right, but concludes to wait another year, is indulging in a desperate procrastination: a delay that has cost thousands what the world and all that is in it cannot redeem. But the *peril* of procrastination is not a that must be considered. "We are bought with a price."

With what consideration does the man look upon the whole life of Christ and the agonies of Gethsemane and the cross, who in his unregenerate condition feels almost right with God? Almost a Christian, almost justified, brought up of pious parents, taught moral and religious principles, and resting upon this righteousness until the selected time shall arrive when he proposes to take up his cross and follow Christ. Rejecting the divine injunction, "Now is the accepted time," and thereby adding sin to sin. Multitudes want to love Christ, want to become church members at some time, want to have their robes washed before they die, and yet hard by the fountain that cleaveth from sin, they sit to live and to die; clinging more and more to the sweetness of the "filthy rags," and finding themselves less and less inclined to be "plunged beneath that flood," until at last their deceitful heart has persuaded them to "believe a lie," and to die without religion that is no better than a counterfeit.

Many who would desire to be Christians are hindered by a fear of reproach, a silly timidity, or some other hindrance to which the flesh is subject. Others are persuaded to sit at ease under the delusive heresy that they have nothing to do but to gaze upon the sacrifice that taketh away sin. These things are hard but true; and are continually demonstrated before our eyes.

(Concluded next week.)

A faithful and sincere workman in the Lord's vineyard is a monument to his cause.



## CHRISTIAN SANCTIFICATION.

BY J. W. STEIN.

"Sanctify them through thy truth; thy word is truth."—John 17: 17.

TRUE evangelical obedience is the means of Christian sanctification. When I speak of Christian sanctification, I understand development, strengthening and perfecting of that life of holiness, implanted in the child of God, in regeneration; that process of separation from all that is unholy, and of setting apart to that which is holy; which attains the full maturity of Christian character, and makes us men and women in Christ, just as the little twig is developed into the large tree with its strength, beauty and fruitfulness; or just as newborn babe attain, through the expansion and growth of its mental faculties and physical organs, the maturity and efficiency of riper years. So babes in Christ must be "fed upon the sincere milk of the word, that they may thereby" grow in every Christian grace, virtue and duty.

When the Savior prayed for this growth in holiness, or sanctification of his disciples, he said; "Sanctify them through thy truth; thy word is truth.—As thou hast sent me into the world, even so have I sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth" (John 17: 17-19). Thus we see that the *truth*, which is the word of God, is the means of Christian sanctification. But how is the truth to produce this happy result? Simply by being heard? Verily not, but by being believed and obeyed; thus transforming the character and life; it produces its appropriate fruits. "We are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and of the truth; wherunto he called you by our gospel, to obtain of the glory of our Lord Jesus Christ. Therefore, brethren stand fast, and hold the traditions which ye have been taught, whether by words or our epistles" (2 Thess. 2: 13-15).

Not only is the sanctification of Christians God's will (1 Thess. 4: 3), but his entire sanctification (Thess. 5: 23); and such can only be attained by accepting and believing the entire word. Our heart feels sad indeed, when we hear men and women, in whom may have been wrought a spirit of self-complacency, boasting of their sanctification, when at the same time they reject, with an air of indifference and almost contempt, many of the plain precepts of the dear Redeemer, "the author and finisher" of Christian faith, and instead of trying to observe all things whatsoever Christ commanded, labor to see how many of these things they can excuse themselves and others in the neglect of as matters merely non-essential. Alas! for the fulfillment of the apostle's prediction; "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables" (2 Tim. 4: 3, 4). "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away" (2 Tim. 3: 1-5). Thus we see that all this black catalogue of iniquities belongs, or applies to professors of religion, because others have no "form of godliness." They are boasters, which is largely characteristic of those who have no reality but a mere shadow.—They are "despisers of those that are good," showing that all have not "made shipwreck of faith," but that to "live godly in Christ Jesus" is to "suffer persecution" still. They have not "the doctrine" once delivered to the saints, which must be obeyed "from the heart,"

but "a form of godliness," destitute of that sanctifying power which remodels and controls the character, life, manners, maxims, spirit, words, and conduct of every Christian, and brings even "into captivity every thought to the obedience of Christ" (2 Cor. 10: 5).

True, evangelical obedience insures answers to prayers. How many vain, fruitless, restless, anxious, boisterous, mixed with penance and offered with as much zeal as the prayers of Paul's prophets on Carmel, ascend from the Babel or confusion of modern Christendom, but only with the effect to mock, exemplifying the Bible truth that; "He that turneth away his ear from the law, even his prayer shall be abomination" (Prov. 28: 6). Such is not the case with the prayers of the humble, confident, unpretending, obedient child of God. The Savior said, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you" (John 15: 7). Nothing is more literally true than this, nor is anything truer than the sublime and obedient child of God who wills to have nothing but what the Father wills. In becoming a child and dying to sin, he died to self-will, of which in his baptism was a public confession and acknowledgment. And nothing brings such sweet consolation as a total acquiescence in the will of his Divine Redeemer, and consciousness of his Divine approbation. This being the case he learned by obedience the sweet lessons of resignation and holy contentment and he became the happy, passive subject of a Father's spirit, providence and word; being active only in the execution of God's known will.

"Ye have not chosen me, but I have chosen you," said Jesus, "and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father he may give it you" (John 15: 17). "The eyes of the Lord are over the righteous and his ears are open to their prayers" (Pet. 3: 12). "And whatsoever we ask we shall receive of him, because we keep his commandments and do those things that are pleasing in his sight" (1 John 3: 22).

True evangelical obedience is the medium of Christian influence in converting men and glorifying God. "Ye are the light of the world," said Jesus, "A city set on a hill cannot be hid. Neither do men light a candle and put it under a bushel, but on a candlestick and it giveth light unto all that are in the house. Let your light so shine before men that they may see"—what? your faith? Nay; your profession? Alas! they see too much of its inconsistent pretensions already, but, "that they may see" that at the professed necessity of which so many professors of religion mock, viz: "your good works and glorify your Father which is in heaven" (Matt. 5: 14-16). "Herein is my Father glorified that ye bear much fruit: so shall ye be my disciples" (John 15: 8). *True Evangelical Obedience.*

## CORRESPONDENCE.

## NORWEGIAN HARVEST.

NORWAY is cold, and the ground among the mountains good, but very wet. On account of this the farmers have to take much care of the grain. They still call it harvest-time here, though no grain is out; but as we passed through the country, we noticed many long, pointed, pine sticks stuck in the harvest fields in rows. Asking Bro. Hanson what it meant, he told me when they cut the grain they take and tie it in small sheaves and then hang as many as they can on those sticks to dry. Still the country is romantic, beautiful in summer, and the people love it, often calling it their little Eden. Fishing and lumber trade is the most Norway lives on. We see plenty of saw-mill like in America, only all run by water power, in which the country is so rich.

Norway is very mountainous. Kongsburg is an inland city, but a small place. Its inhabitants mostly live by working in the government arsenals, and silver-mines. We have visited the arsenal and looked at the different machines employ-

ed in making up death-producing implements of war. The manufactories are running alike all the time, from year to year, keeping up with other countries in producing and heaping up an endless variety of the most destructive weapons. I felt sad and hastened away, telling Bro. Hansen I would have staid longer if it had been a factory to beat swords into ploughshares. He truthfully reminded me that the swords made first he made before any can be made into ploughshares. The silvermines here are said to be rich, and also are running continually.

*Assens, Ladegardsgade,*

*Denmark, Europe.*

## WHAT I HEAR AS I CANVASS.

UPON opening the subject of the Gospel Tract Association where I travel among the brethren, I hear in substance, about the following, concentrated and reduced to a conversation:

*Advocate.* "Brother, do you take any papers for your family to read, and for yourself some information as a minister of the gospel?"

*Opponent.* "Oh, yes, the — Gazette, the — Weekly, the — Daily, the — Magazine and others."

*Adv.* "Well, what religious papers do you read? as you have yet named none?"

*Opp.* "I do not take any strictly religious papers, or never did, as yet."

*Adv.* "And you take none of the Brethren's periodicals, then? Well, I suppose this, then, is a proper place for me to introduce a good literary enterprise, and the best of which I know is, the Gospel Tract Association of Launk, Illinois."

*Bro. Favorable.* "It is a good institution, I believe."

*Opp.* "Brethren come, it is a new thing, and I prefer the Bible to be read in my family, and to sustain the doctrine of Christ and the church we need nothing better."

*Bro. Fair.* "But has not God always made other means subservient to establish the authenticity of his word, and to explain and sustain the principles which his word was intended to inculcate?"

*Opp.* "Brethren, Napoleon dreaded the pen more than the sword, and I say the press means money, and just give it money and freedom, and see where we go."

*Adv.* "True, did Napoleon dread the pen as well as have other great and designing characters who could best accomplish their baneful ends whilst they could hold their intended victims in the snare of ignorance?"

*Opp.* "See how the American Tract Society, the American Bible Union and Bible Societies have flooded our land with gospel tracts, and where has the truth prospered?"

*Fav.* "What principles do those tracts advocate, brother?"

*Opp.* "They claim to advocate Christian principles."

*Adv.* "Brethren, let me tell you my experience in the advocacy of principles by popular tracts and papers, &c. When I was a boy, father subscribed for a paper of each copy was the similitude of Jesus embracing the children; but it being an illustrated paper what other pictures do you suppose were given? Why, such as the whipping posts where slaves were receiving execution at the hand of their masters, the tread mill, the slaves suspended by their hands tread the mill or hang by the hands, and accounts of the kidnapping, severing of parents and children, and the fate and fare of the Africans at sea, while being exported from their native country, &c., occupied a prominent part of the paper; preparing young and rising America for what indeed followed in fifteen years after the time of my reading; and which results were witnessed by us all in 1861—1865. In the meanwhile much good and wholesome matter was given."

Examine the "Blood of Jesus," a tract published by the A. T. S. and see what principle is there set forth under so sacred a title; should not then such opposers of the truth, such invaders of principle, and intruders upon rights and hopes, be met wherever, and by whatever means they can honorably be reached?

*Opp.* "Let them be reached by the Bible which has a remedy for every malady."

*Fav.* "Why, then, Bro. Opp, do you spend so much time, means and labor to preach to the people, setting forth the principles of truth, and persuade them to accept the same?"

*Opp.* "Because my Bible teaches me by precept and example to do so."

*Adv.* "Does not your Bible also teach you by precept and example to 'write'?" See Ex. 34: 27, Deut. 27: 3, Jer. 30: 8, Hab. 2: 2, Rev. 1: 19; 2: 1, 8, 12, 18; 3: 1, 7, 14; 13: 14. And see how much those preachers, whose example your Bible gives of their preaching, I say how much less did they give the example of writing than of preaching? I mean Paul, James, Peter and John."

*Opp.* "I fear those young brethren of this Tract institution will lose sight of the true principles of Christ and the church, and run the affair whichever way it pays the best."

*Adv.* "Is their no power and authority in the brotherhood to hold them responsible? and to bring them to a halt in a course taken contrary to the way of truth and the church?"

*Opp.* "The power and authority of the church is in the majority and how long will it be till the majority is in this institution, and then where is our brotherhood, should covetousness lead them off?"

*Adv.* "It is the rule laid down by the Savior, as given in Matt. 18, that separates the chosen and willing few from the great body of the world, in every case, as well as also it would in the case you have here proposed. But this separation can no more exonerate us from the duty of writing, than it can from that of preaching because covetousness has spoiled many a preacher, and led them from the simplicity of the truth, and for filthy lucre's sake, please men."

*Opp.* "It is from the comments of men upon the Scriptures, and tinkering at the principles of truth, that so many schisms and factions in Christendom come."

*Adv.* "Upon the same hypothesis, Bro. Fair, we can claim of Bro. Opp, tonight during services, that we must do nothing more than read the Bible to the people, say no more on the subject of self-examination, feet-washing, the Lord's Supper and the Communion, than just what we can read from the Bible and New Testament."

*Opp.* "There is not the same danger of imbibing in the minds of so many, a wrong idea by preaching to a small congregation, as when the same idea is published broadcast throughout the world."

*Fav.* True, but all ideas are supposed to go upon their merits, whether written to many, or spoken to few; and are expected to soon fall to the ground when they conflict with the standard of truth; but see, if upon the other hand, the ideas and merits the approbation of all that is just, good, right and true, putting aside all that is wrong, what a pity if it is not published world wide."

C. C. Root.

## FROM PENNSYLVANIA.

POTTSWOM, PA., Nov. 15th, 1876.

DEAR BRETHREN:—Bro. S. H. Basler preached here for us (Coventry church, Chester Co.) from the 14th to the 25th of Oct. to large and interesting audiences. During these meetings four were added to the church by baptism.

On Nov. 4th we had our Love-feast and Communion services. Had a larger attendance of our church members than I ever saw on any of our Communion occasions. Had a very good, and I hope a profitable time together. Brethren J. Gotwals of Green Tree church, and J. P. Metrie of Philadelphia, were with us.

Monday and Tuesday of this week, Bro. J. T. Meyers of Germantown, preached for us. Tonight he is to preach at Lawrenceville, a branch of our church here. JOHN HARLEY.

Reports reach us, of many successful meetings being carried on in different parts of the brotherhood. May the Lord give the increase!

## TRACT ASSOCIATION FUND.

SINCE last report, the following has been received for the above fund:

D. D. Horner	\$1.00
H. F. Rosenberger	1.00
Lyman Ely	1.00
J. J. Emmert	50c
Salomon Mattes	1.00
Isaac Hendricks	1.00
S. W. Sautsman	1.00
J. E. Studebaker	1.00
Daniel Vaniman	1.00
J. W. Stein	1.00
Tobias Meyers	50c
Previously reported	305.25
Total:	\$324.25

## „Der Bräderbote.“

Is the title of our German monthly, which we publish especially for that part of the brotherhood that prefers to read in the German language.

It is the same size as the „Brethren at Work,” but issued monthly, and will be devoted to the vindication of the faith and practice of the Brethren, an advocate of primitive Christianity. We will endeavor to make our German people a sound, religious monthly and hope they will give it all the encouragement in their power. Our pamphlet, entitled, „The Perfect Plan of Salvation,” is being translated into the German language, and published in the „Der Bräderbote.”

Volume III will commence with the beginning of 1877.

Price, per annum, 75 cents. Any one sending five names and \$3.75 will receive an additional copy free. For all over this the agent will be allowed 10 cts. for each additional name.

One Baptism.—A dialogue showing that true immersion is the only ground of union, that can be conscientiously occupied by the leading denominations of Christendom. By J. R. Moore. One copy, 15 cents; 10 copies \$1.00; 25 copies \$2.00.

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Subscriptions, Books, Pamphlets, etc.

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A RELIGIOUS WEEKLY.

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# THE BRETHREN AT WORK.

"Behold I bring you good Tidings of great Joy, which shall be unto all People."—LUKE 2, 10.

Vol. I.

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### THE YEAR.

SEE, his trembling tears are falling,  
All along the dusky day,  
And his withered form is bowing—  
Ah, the year is old and gray.  
  
Even his smile is full of sadness,  
And his breath, grown damp and cold,  
Brights the purple's flaming banner  
That his hands had fringed with gold.  
  
Poor old Year, alone and dying  
In the night-time cold and drear,  
While his summer friends and lovers  
Haste to greet the glad New Year.  
  
List! his voice, grown hoarse with sighing,  
As the threshold walls no more,  
In the mid-night watch we find him,  
White and frozen in the door.  
—Health Reformer.

### THE STAR OF BETHLEHEM. CHRISTMAS.

BY BENJ. H. MILLER.

OF all the days of the year, of all the festivals of the Christian church, has Christmas taken supreme hold on the heart of the world: there are other days that seem worthy to rival it. Easter, the resurrection day, might be thought more thrilling and tender in its associations, yet to the Christian world at large Christmas is the grand time of rejoicing. Its gladness is not shut up within the walls of any church; it brightens the hearts of children, it overflows the worldly and the hardened, from frozen Russia to sunny Italy, and all around the globe men joyfully bid one another "a merry Christmas." Christmas is the day of hope, and that is the note to which the heart of mankind most eagerly answers, to few has perfect fruition come. The happiest look for something better for themselves and for the world than yet has been, and to the great multitude, who stand girt with perplexity and care and trouble, God's voice is sweet indeed when it speaks of hope. Wonderful was that outshining at Bethlehem; not to Caesar upon his throne, not to Socrates and Plato in their thoughtful walks, came the manifestation of the new day: it came, where in its mother's arms a little child was lying, so helpless, so insignificant in the world of living things? This child belonged not alone to that father and mother. It was the Son of God, the child of all the world; he lay in Mary's arms, the pledge of light, love and victory to all mankind; in the inspiration of that moment, heaven and earth touched each other in a common consciousness: from angel's lips one sentence was caught whose echo lingers yet, a note of heavenly harmony above all the sounds of earth, "Glory to God in the highest; on earth peace, good will among men."

The shepherds, who saw that vision and listened to that music must have felt as if all darkness and discord were forever gone from earth; what disappointment must for the moment have fallen when, the simple story was related and the angels were gone away from them into heaven!

Then, for years, the hope born that night was almost lost to view, but in one mother's heart it burned with steady beam, then it shone forth upon the men among whom Jesus walked, the King of this world, the Lord of glory. In the souls of disciples a new life was born; and eagerly they looked to see the New Jerusalem established over the whole earth. But their Master died and the world's light seemed gone, as was the hope within their hearts. But out of the grave hope arose again. Above Bethlehem the day-star had risen; from the sepulcher arose the sun of life, the Lord of glory.

The good tidings of Christ are tidings of hope. God be thanked we have already large fulfillment of his promises. Already the spirit of love has become a mighty power among men; already millions of hearts have found a comfort, a refuge in trouble and an abiding peace, which are indeed the first fruits of that heavenly life amid the confusion of nations, and the restlessness of thought. Year by year the fair forms of liberty, charity and truth shine clearer and stronger; we shall not in our life time, see their perfect reign. But the Lord, with whom a thousand years are as one day, loiters not and fails not in perfecting his work.

Let us, then, keep the feast of hope, with all gladness of heart, let us enter into the sanctuary of the Lord with full assurance to serve him, let us extend to all our brethren the greeting of love and charity. From our cares and discouragements, our faithless fears, and our selfish anxieties, we go back to taste of the Lord's full promise, and lift up our hearts in the strength it gives. To us comes the angel's message, with depth of meaning beyond what our thoughts can reach—"Good tidings of great joy, which shall be to all people."  
Clarence, Iowa.

### THOUGHTS BY THE WAY.

BY JOHN H. PECK.

NUMBER II.

I HOPE those sisters who love to wear hats, and have been the cause of this innovation upon the old safe ground principles of the church, will pardon me for speaking out so boldly, but I have a presentiment, that perhaps, by the next annual meeting the brethren will be called upon to strike a line between fashionable and unfashionable hats; if it does not turn out so I will willingly bear the reproach of having written such an erroneous thought.

But it is noticeable that there are those among us, that will go just as far as they dare toward conforming to the world in dress; and when remonstrated with, they are heard to complain about disagreeable, useless, and unjust restrictions. Oh what a pity that we must have restrictions in the church: how pleasant it would be if all could do as they pleased and still maintain, not only a good standing in the church, but also the favor and acceptance of the great I am.

My dear brother and sister, if none of us would even please to do anything except what we knew to be right in the sight of God, we would have no need of restrictions and corrections in the church. Our conferences would then not be wholly taken up in dealing with re-

fractory members, but some time could be devoted to missionary work and other charitable institutions; and we would never be under the painful necessity of expelling members for disobedience, or retaining them under a cheap acknowledgment, perhaps only to do the same thing over again. Yes it is too bad that we must have restrictions in the church. Too bad that men and women will join a church known for its non-conformity to the world, only to introduce discord, by refusing to comply with the requirements of the gospel.

But there is one thing I am glad of, and that is, these restrictions are not for the obedient, but for the disobedient; those who are truly regenerated and walk in newness of life, ever striving to enter in at the strait gate, and willing to walk in the narrow way, even though it requires many self-denials, many crucifixions of the flesh, and much contempt from those that know not God, are never bothered with these unpleasant restrictions; but are rather made to rejoice when they are led astray by the enemy of souls, that the church has manifested so much interest in them as to gently remind them of their mis-steps, and rescue them as it were brands from the burning.

But there are some that seem to forget that they have joined the church and act as if they thought the church had joined them; "Lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, haters, high-minded, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof." These exert a powerful influence for evil in the church, breeding discord and disunion continually, a stumbling block in the way of those that would do good, neutralizing the power of the oldest ministers, and driving away thousands that would join the church if there were not so many hypocrites in it.

Oh! that every brother and sister could see the importance of conforming to the church rather than to the world, and labor for an increase of holiness instead of an increase of pride; having the cause of truth at heart; thinking more about eternal life and how to obtain it, and not so much about the latest fashions, and how they can adorn themselves and their children in the most gorgeous and attractive manner, thereby showing to every candid observer that they are counting the admiration of the world more than the love of the Father.

Dear brethren and sisters if we are for Christ let us follow him; let us not be afraid nor ashamed to put on the whole armor of God.

Let us prefer to have all the world ashamed of us rather than that Jesus should be ashamed of us before his Father and the holy angels when he comes with power and great glory.  
Lanark, Ill.

### DYING FOR OUR COUNTRY.

IN times of war we hear much said about the duty and glory of dying for our country. Orators who are careful to keep their precious selves out of the bloody fray, will harangue audiences by the hour on the nobleness and reward of other people laying down their lives to save their bleeding country. So meritorious is this sacrifice considered by some, that they are ready to promise eternal happiness in heaven to those who make it, whatever may be their characters or other deeds while here on earth. But the religion which prepares men for heaven is not manifested by imbruing our hands in the blood of others, and the act

of rushing into the cannon's mouth will not atone for other sins which have been committed throughout a life-time.

Dying for one's country generally means, when stripped of its sophistry, dying for those who wish to govern the country. It is dying for kings and nobles and other great men, who quarrel among themselves, and then, too selfish to do their own fighting, menally call on their subjects to do it for them. And when thousands or hundreds of thousands of these subjects have "bitten the dust," how soon they are forgotten and left to moulder in unremembered graves, while their poor families and other friends are suffering for the want of their care and support. What has been the gain of dying for the countries during the many centuries whose history has been written in blood? In many cases where men have died for their country, their country has died with them. This was the case with ancient Greece and Rome, and has been also with many modern nations. They have resorted to the sword to avenge some fancied insult, or secure some unlawful end, and mightier ones have paid them in coin of their own choosing, and blotted them from the map of the continent.

How much wiser and nobler to live for one's country instead of dying for it. When dead, there is an end to all efforts to make the nation better and happier, as well as to efforts to promote the well-fare of our friends and neighbors. But while we live we may daily perform deeds and exert an influence that shall bless not only our country, but the world.

Let, then, this false maxim, that it is our duty to die for our country, be relegated to oblivion along with that equally false one, that the way to preserve peace is to prepare for war. Both had their origin in times darker than our own, and are unworthy to be cherished or believed by enlightened people.—*The Guide*.

### HOW TO PREACH.

MAKE no apologies. If you have the Lord's message, declare it; if not, hold your peace. Have short prefaces and introductions. Say your best things first, and stop before you get prosy. Do not spoil the appetite for dinner by too much thin soup. Leave self out of the pulpit and take Jesus in. Defend the gospel, and let the Lord defend you and your character. If you are lied about, thank the devil for putting you on your guard, and take care that the story shall never come true. Let your beard grow. Throw away your cravat. If you do not "want to break," make your shirt collar an inch larger, and give your blood a chance to flow back to the heart. Do not get excited too soon. Do not run away from your hearers.

Engine driving wheels fly fast with no load, but when they draw anything they go slower. It takes a cold hammer to bend a hot iron. Heat up the people, but keep the hammer cool. Do not howl and scream. Too much water-stops mill wheels, and too much noise drowns sense. Empty vessels ring the loudest. Powder isn't shot. Thunder isn't lightning. Lightning kills. If you have lightning you can afford to thunder, but do not thunder out of an empty cloud.

Do not cold the people. Do not abuse the faithful souls who come to meeting rainy days, because of the others that do not come. Preach the best to smallest assemblies. Jesus preached to one woman at the well and she got all Samaria out to hear him next time. Ventilate your meeting room. Sleeping in church is due to bad air oftener than bad manners. Do not repeat sentences, saying,

"as I said before." If you said it before, say something else after. Leave out words you cannot define. Stop your declamation and talk to folks.

Come down from your stilted ways and sacred tones, and "become as a little child." Change the subject if it goes hard. Do not tire yourself and everyone else out. Do not preach till the middle of your sermon buries the beginning and is buried by the end. Beware of long prayers, except in your closet. Where weariness begins devotion ends. Look people in the face, and live so that you are not afraid of them. \* \* \* \*

It is easier to run a saw mill with a full pond than an empty one. Be moderate at first. Hoist the gate a little way; when you are half through raise it little more; when nearly done put on a full head of water. Aim at a mark. Hit it! Stop and look where the shot struck, then fire another broadside. Pack your sermons. Make your words like bullets. A board hurts a man most when it strikes him edgewise.

A pound of feathers is as heavy as a pound of lead, but it will not kill a man as quickly. An ounce bullet will kill quicker than a sack of wool. Have a clear head, and your words will be clear. Know what you are talking about, and you can make others understand. Stand for God, if you stand alone. Keep out of the clutches of party backs and religious politicians. Preach a straight gospel, and live on it.

Be in earnest, but not wild. Do not be a clown. Let the devil make his own fun, carry his own mail, settle his own quarrels, and foot his own bills. Make few promises. Learn to say "no" very sweetly. Keep out of debt. Do not abuse people for believing what you once believed yourself. Respect honest convictions. Remember, each sermon may be the last you shall preach, or your audience hear. Keep the judgment in view. Praise God, and you will please Christians. Live for Christ. Preach the word.—*Advent Christian Times*.

### A SIN THAT IS EXCEEDINGLY SINFUL.

BY C. V. DETWEILER.

Continued from last week.

READER: does the whole gospel of Christ testify with your spirit that you are a disciple of Jesus Christ? Are you willing to obey the truth in all things? If not, then know that these things are the phantoms which beguile thousands into bondage to Satan, that seek to enter in at the strait gate. Therefore let us "strive to enter in," for thus saith the Lord, and it is always safe to take the Lord at his word. Let us take heed to the words of Paul; "Study to shew thyself approved unto God," not simply unto your parents, and friends, your church, your teachers, or your conscience, only for all these may be desperately deceptive. Even our prayers are nothing but empty breath, as long as we are only willing to do what we must in order to be saved; but if we are willing to obey Christ in all things to the best of our understanding, no matter what our earthly friends may think or say; if we throw away our dignity, and give ourselves away to Christ, then and not till then, can we have the promise of Jesus. "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." Who does not ask eternal life?

Beaver Ridge, Tenn.

Single immersion was invented by Eunomius, a heretic, who flourished in the fourth century.—*Ed.*



## The Brethren at Work.

"The Brethren at Work," will be sent post-paid, to any address in the United States or Canada, for \$1.35 per annum. Those sending eight names and \$10.85, will receive an extra copy free of charge. For all over this number the agent will be allowed 15 cents for each additional name, which amount can be deducted from the money, before sending it to us.

Money Orders, Drafts, and Registered Letters may be sent at our risk. They should be made payable to J. H. Moore.

Subscriptions, communications, etc., should be addressed: J. H. MOORE, Lanark, Carroll Co., Ill.

LANARK, ILL., DECEMBER 21, 1876.

Those desiring the *Minutes* in book form can get them by sending to this office. The work is neatly printed and well bound. It will be sent post paid for \$1.60.

BRETHREN Henry Martin and Marcus Fowler are now preaching in Central Illinois, in the missionary field where the Brethren have been laboring, off and on, for little over one year.

ANY of our readers having No. 5 of *THE BRETHREN AT WORK* and do not wish to preserve it, will confer quite a favor by sending it to us, as there are several calls for that No. and we are entirely out.

As all the tickets, containing the votes of the donors for the Board of Managers are not yet in, we cannot announce the result in this issue. Hope those whose tickets are not yet in, will forward them immediately.

MANY of our readers must excuse us for not inserting all the commendations of our paper sent us. Of the many sent to this office we can publish but a few, however, we feel thankful for them because they contain words of encouragement.

We request our agents to send in all the names they now have, that we may set them up in the galleys ready for use by the time the next number is issued. If this is promptly attended to the subscribers will receive their papers much sooner.

Two weeks ago, notice was given that the *Good Shepherd* would be sold at greatly reduced rates. We have now sold all we then had on hand, but this week we have printed another lot which will hereafter be sent post paid for 10cts. per dozen or 40cts. per hundred.

IN reply to several inquiries, from those who are not acquainted with the general make-up of a paper, we will state that the second page of this paper is the Editorial page, and hence all articles found on that page without any name to them are written by the editor. If any of his matter is placed on any other page of the paper it is generally followed by—Ed. The letter E. found at the close of articles, when fully spelled out is M. M. Eschelman. Articles that are selected are generally lawfully credited, unless it should be some short item used to fill out an unfinished column.

If all goes well with us next week, the first number of Volume II of the *BRETHREN AT WORK*, will contain a full and complete account of the Brethren—their entire doctrine: their faith, practice and peculiarities will be clearly and forcibly set forth. We want to make the points so clear that by a careful perusal of the article any one, even a stranger, may obtain a pretty correct knowledge of us as a people. Then by circulating it there will be an excellent opportunity of making the faith and practice of the Brethren more extensively known. Of that number we intend to print a good many thousand, and want our brethren, sisters and friends to scatter them all over the country—purchase large numbers and circulate them in every town and community in the land; drop them in hotels, depots, on steam boats and on the cars, in short wherever people may be found to read them.

They will be sent post paid for the following:

3 copies . . . . .	\$ .10
10 " . . . . .	.25
50 " . . . . .	1.00
100 " . . . . .	1.50

This article is to be compiled by the editor, and is intended to give our people a chance to make their doctrine known to all their friends and acquaintances. This is a good chance for traveling ministers.

### NO PAPER NEXT WEEK.

IT being somewhat customary for newspaper publishers to omit issuing a paper during the last two weeks of each year, we will avail ourselves of the benefits of a part of this custom and miss but one week, hence there will be no paper next week. The next number will be dated on January 1st, and will reach our subscribers not far from that time. This is the season of the year that we have the most work to do. Every mail brings a number of new subscribers—these must be entered on the books; and in short, there is a general routine of work to be done in order to get good ready for commencing the next volume. We have just purchased a new addressing machine, and during the vacation want to set up the names and addresses of our subscribers and have them ready for running on the machine, thus saving a good deal of labor and enable us to do our mailing much quicker. In addition to this, we want to print a catalogue of our books, pamphlets, &c., as to advertise all of them in the paper takes up too much room.

### CLOSE OF VOLUME I.

WITH this number we close the first short volume of *THE BRETHREN AT WORK*, which as our readers know, has been in existence but a few months, yet during that short time has made many friends, and is still growing in favor among those who are earnestly contending for the faith once delivered to the saints; has weekly visited many families, and we trust, has generally been received as a welcome visitor. From some of our readers, whose subscriptions expire with this number, we take our leave until invited to return, which we trust will be done before the commencement of the next volume, as we desire a weekly visit to all the families in the brotherhood.

In a former number was given the reason for closing the present volume with the year; however we do not purpose closing our labors here, but are preparing to work still harder and more earnestly on the next volume, and will do all in our power to make the paper worthy the patronage of our people generally. We trust that already some good has been done, and a considerable amount of truth has found its way to our numerous readers, and will ere long produce its desired effect. By this time the reader can begin to see something of the general character of our paper, the position it takes amid the conflicting theories and disorders of modern Christendom, and also its straight-forward course in defending primitive Christianity. True, we cannot please everybody, for woe be unto us if all men speak well of us. Our object has been to do right—to do the best we knew how, and whatever mistakes may have been made were not intentional; and it will ever be our object to pursue the best and safest course presented to us. Thanking our brethren and sisters and friends for their services in the past, we earnestly solicit their assistance in the future, not only in sending subscribers but in contributions and advice.

We wish you all, not only a pleasant Christmas, but also a happy New Year; and may each one of us commence the new year with new hopes, new prospects, new resolutions, fully resolving to do more and better for the cause of our Master than we have ever done before.

### THE CONSULTATION.

LAST week, and the week before, was quite a refreshing season for the *BRETHREN AT WORK*. We had warm-

hearted visitors every day, some of them from a distance—we dare not attempt to name them all, for at times the office was nearly full, and then each mail brought to us encouraging words—words of good cheer from loving ones in Zion. Their faith was fully shown by the long list of subscribers that are daily reaching us; may the good work go on. But we have something else to tell our readers, which we ought to have told last week but did not have space enough to do so.

As several of our Associate Editors were to be here, a consultation was agreed upon, in order that all parties might more fully understand each other. It would have been a source of pleasure to us if all the Editors and the Associates could have been present; but they were not, and it is further hoped that at no distant day they will be able to become more acquainted with each other, and thereby, if possible, bring about a better understanding regarding the course to be pursued in conducting our paper. All very much regretted that Bro. Miller was absent, for his long experience in the brotherhood as a minister, and his ability as a writer among our people entitled him to an important place on the Editorial staff. However, the consultation was held and several important things were agreed upon, and we are fully satisfied, all for the better. Quite a number of elders and ministers were also present and took an active part in the deliberations, and when all was over, each one seemed to be well satisfied with plans, &c. agreed upon. We took up for examination that which would likely lead us into difficulties if we did not have a fair understanding. Those which mostly concern our readers are the following:

1. When defending non-conformity to the world in dress, shall our contributors *itemize*? or should they defend our order of dress in general terms? *Ans.* It was thought best that contributors do not *itemize*, but simply defend the order in general terms, and in doing so, as much as possible, call Bible things by Bible names. This will cut off occasion for contention between contributors. This however does not prevent the editors from itemizing when they think the occasion demands it. It was generally believed that a strict adherence to this principle will cut off occasion for controversies between contributors, and doubtless add much to the edification of the general brotherhood. So far as itemizing the things that constitute the order of the church is concerned, that will be left to the A. M. and church councils. In short, it is desirable that when our contributors write on non-conformity that they write about what ought to be preached when preaching on the subject.

2. What course shall we pursue regarding the Annual Meeting? *Ans.* It was considered best to let the A. M. take care of itself and do its own business, and though it is our duty to respect it as a body of counselors, laboring for the good of the church, yet it was thought best for the general brotherhood, and the stand that our paper has taken, if we would not allow anything in the paper either for or against that body.—Those who are opposed to the A. M., should take their complaints to that body and not to our paper.

3. What course shall we pursue regarding the *minutes* of the A. M.? *Ans.* Considered best to let them rest on their own merits, and if any complaints are to be made about the decisions of the A. M. let them be made to the A. M., where the decisions were made, and not before the general brotherhood through our paper. We deem it our duty to obey and respect the decisions of our brethren in Annual Council, and urge others to do likewise, but we do think, that for the good of the brotherhood, and the welfare of the cause in which we are engaged that all business, complaints, &c., pertaining to the A. M. and its decisions, should be determined and settled before that body, and thus keep our papers clear of all contentions about the matter. Our object is to keep a straight-forward course defending primitive Christianity, and by so doing will not likely come in contact with any of the good principles contained in the *Minutes*. We believe it best to let the Minute

stand on their own basis, and more than this, we are of the impression this course will be approved by the general brotherhood.

4. In defending primitive Christianity, what course shall we pursue in reference to the former practices and customs of our church? Shall we appeal to the practice and customs of the church as evidence, or shall we go directly to the Scriptures? *Ans.* The true church of Christ has always, in all ages been the same in principle, yet different in policy, though the policy was in harmony with the Scriptures. The principle on which our ancient Brethren started out was not only correct, but has ever since been the leading feature of our people; yet they have at times differed in policy. We feel to commend our ancient Brethren for their zeal and steadfastness to their principles, and also for the wise policy they have generally adopted, and trust, in the future, to profit by their examples, yet as sources of authority we cannot appeal to their practices, but must do like they did, go directly to the Scriptures for the evidence we use in defending our faith and practice. We purpose standing firm to the principles of our ancient Brethren, yet in proving these principles we shall for our authority appeal directly to the Scriptures as being the only infallible guide to which we can trust ourselves, as our only infallible rule of faith and practice. This important feature we will, sometime in the future, more fully develop, as we believe that a clear and philosophical understanding of it is essential to that unity of sentiment and practice that should pervade the entire brotherhood, and if comprehended in its true sense will likely remove all differences that may be existing among our people, and enable them with one accord, to stand firmly to the position occupied by our ancient Brethren in the commencement of the grand reformatory movement, inaugurated by them.

Our readers and contributors will study the report of this consultation and see that these lines are not crossed by the articles sent us for publication.—We want a clear understanding of the course we are to pursue, and also want it to be known to our readers that everything may be intelligible, and thereby enable each party to perform his or her part in the great work without any jarring or discord; whatever is done let it be according to the gospel pattern shown in the mountain of the Lord, and then when our work is ended—our building finished, and the men-uring reed applied to the temple, and the altar and them that worship therein (Rev. 2: 1) it will be found well done, then the happy exclamation: "Thou good and faithful servant, enter into the joys of thy Lord."

### CAUTION TO CHURCHES.

THIS portion of the year, and the remainder of the winter, is the harvest season of churches generally. Ministers usually have much leisure time to spend in traveling and preaching, thus building up the cause of Christ by strengthening and encouraging the members and adding precious souls to the little flock. In this way the cold and dreary winter is made pleasant and profitable to both saint and sinner. Good seed is profusely scattered, and we are glad to learn that at least some of the seed has fallen on good ground and may yet spring up and bring forth much fruit to the glory and honor of God.

And while we rejoice to learn that large accessions are being made to the churches in several localities, we hope our readers will not regard it unwise if we remind them of a few things that should be carefully born in mind during these revival seasons, because it is right here that all our intentions are good and our motives are of the purest character, and at times we lavish out a kind of charity that throws the mantle over a multitude of unpardoned sins, and not infrequently are prompted to overlook many evil practices not fully repented of. There is an idea getting among our people a little like this: It is the duty of the minister to get all the people into the church that he can, and then leave the church to teach and care for them. There is in the general appearance of this proposition

considerable truth, and altogether it would seem very fair, were it not for the advantages that are frequently taken of it.

1. It is certainly the duty of the minister to influence all he can to unite with the church, *provided* they unite with it properly and lawfully.

2. It is then the duty of the church to teach and care for these new converts as long as they are willing to be subject to the church. It is frequently the case that when an excitement gets up in a congregation, the members are willing to give way in many things in order to get new converts into the church. The way must be made a little wider, some of the difficulties must be removed from the gate that the newly converted ones may pass in without denying themselves of some of their former pleasures. In this way truth is often compromised and errors are shown to error, which should have been resisted, and allowed no place in the church of God.

We do not want our readers to think that we stand opposed to multitudes uniting with the church, for we are as much an advocate of revivals (if apostolic like) as any brother in the land, but we want to offer a few thoughts, regarding the condition in which new converts are sometimes brought into the church. We are not afraid of getting too many into the congregation of the Lord if they only come right when they do come.

There are three principles that are essential to the welfare of every congregation: *Teaching, Learning and Obeying.* If all converts were taught as they ought to be, then learn as they should, and then obey as it is their duty there would be few difficulties regarding church government. The apostles were sent out to do a work properly in three parts:

1. Teach all nations,
2. Baptizing them,
3. Teaching them again.

"Teach all nations." (Matt. 28: 19) should more properly be rendered "disciple all nations." A *disciple* is a learner, one who receives instructions, one who is willing to learn. This is what the apostles were to make of the people. They were to teach them the facts of the gospel—discover to the people that Jesus came into the world, how he lived, his death, resurrection, and final ascension; that he came to seek and save that which was lost—to save the people from their sins. They were then to teach the commands—their duty to God—and then make of the people learners, learning the gospel, and then the promises were to be laid before them and they were urged to embrace the religion. All those who embraced the gospel were received into the church. But after in the church further duties must be taught them—their minds more fully expanded by learning and obeying all things whatsoever Christ had enjoined upon them. This work the apostles were careful to have performed aright, and used every effort to exclude those who were unworthy of a place among the saints. Right here we can not well be too cautious about instructing, especially the young converts. That which the church, according to the gospel, requires of them should be plainly stated that there be reasonable chances for misunderstanding. Not infrequently in the eagerness and excitement of the moment churches fail to perform their duties as they ought. The new converts are not sufficiently instructed before baptism—our stand against making use of the law, making oath, pride and secret societies are not sufficiently and clearly laid before them, hence after the parties are in the church a few months and they are wanted to come to the general order trouble frequently arises, and troubles too that are often very hard to settle.

It is therefore hoped that during these refreshing seasons, when great numbers come to the church, that the brethren will use much caution and see that all those who unite with the church come properly instructed; let them be fully conscious of what will be expected of those who come to Jesus—that they must conform to the entire order of the gospel, lay aside all superfluity and costly array, and adorn themselves in plain apparel, that they must relinquish all connection with secret societies of every grade and



order—these things, as well as all other gospel duties applicable to their circumstances should not be overlooked. In short let the churches do their work well, and not work any faster than they can execute the work as it should be done. We have known churches, that were not sufficiently cautious in a work of this kind to meet with some difficulties pretty hard to settle. The better way is to commence the work right, be sure that it is right in the start and then it will be much easier to keep things right. If we allow men, who belong to secret societies to come into the church without first promising to sever all connections with such societies, it will be hard to get them to do it afterwards, and then too, should we get in the church a number who hold to such societies they may soon prove a power of opposition that we will not be able to manage, without endangering the prosperity of the church itself. It is the same way with pride and vanity, as well as going to law without the council of the church, and also, all other evils that are not opposed and avoided as they should be. We hope to see our people awake to their duty regarding these evils, which if once allowed to enter the church may prove a vination to the simplicity that should characterize us as a body of professors. It is a good thing to have a church in the world, but when we get the world in the church then things are in a bad fix. Whatever we do let us keep the church pure.

## BOTH SIDES.

A FOOL can ask more questions in an hour than a wise man can answer in a month. Skeptics sometimes pursue this course. They are anxious to have people hear both sides. But what is frequently called "both sides" is only one side. The skeptic has no side. He labors hard, spends his energies to undermine the truths which a man has received from the Bible, and furnishes nothing in their stead.

What! hear both sides? Yes, certainly. Well, now we will hear yours. Tell us some way to get rid of guilt, of sin; some way to receive communion with God; some way to receive an inheritance that is undefiled and that fadeth not away; tell your side.

The skeptic frankly admits that he has not all faith in the Bible, and that he has no interest in severing our confidence in the word of truth. He simply wants us to hear all he can say against our faith. When asked what he has to put in place of the Bible, he simply answers "ears and eyes,"—what a man can hear and see. Very well, we can see and hear the Bible, and this is precisely what God commands. He has too good sense to admit that he can make a better word of truth than God, but still he wants us to hear his side, which after all is no side, for it has no wisdom of God, no power of God in it. There are no rules of faith and practice, no ordinances, no communion with God in the skeptic's theory. It is barren of "sound words," has no resurrection in it, no hope, no New Jerusalem, no reigning with Christ. There is nothing to cling to but *self*; nothing but the arm of man to brace up, nothing but weakness to build on. What a man wants with such doctrine is difficulty to see; and that he is laboring under a "delusion" is the only reason for his course. True the skeptic says, that we are leading men along with a taper in our hands, but could men see any better if we would let the skeptic put the taper out? E.

## CHRISTMAS GIFTS.

BY DANIEL VANMAN.

AS we are approaching the time of year in which many suppose our Savior was born, and in consequence of which many presents are made a few thoughts on the subjects may not be amiss.

The custom of giving presents on Christmas, likely took its rise from the incident that transpired in Bethlehem over 1876 years ago, when the wise men came from the East and presented to the little child Jesus, gifts, gold, frankincense

and myrrh. The parents of the Savior being poor, such gifts as these were of some consequence and no doubt came in good place at that time. Observe, these men in order to find Jesus went where he was and there they found him, and after they had found him gave him good gifts.

Even so can the sinner to-day find Jesus by going to where he is, that is right to his word, for Jesus is the Word. Instead of praying for Jesus to come to them, "come right now," &c., better follow the guiding star which says: "Come unto me." "He that would come unto me I will in no wise cast out." Like the prodigal, arise and go to the Father and when you find him give a valuable gift, that is give yourself in entire obedience to his will, which will cause joy in heaven among the angels; and having dedicated yourself and your all to him, you can continue to give acceptable gifts to him, not only on Christmas day but on any other day as well, by giving something valuable to the poor, something that will do some real good—that will feed the hungry and clothe the naked; or in some other way that will minister comfort or consolation. Many of the gifts given on Christmas, thoughtlessly perhaps, are not given to Jesus, but are likely given without ever asking the question, whether the gift will be of such a character that the Lord will approve of it and reward the giver for it. In many instances it is to be feared that the only end sought in giving gifts on Christmas is to please the parties to whom the gifts are made, and gain the praise of men in consequence of this thoughtless way of giving gifts on Christmas.

Many gifts are made that are worse than thrown away, because their tendency is evil, continually leading the receiver away from Jesus instead of to him.—Then let it be the constant aim of all who give gifts, to give such as will be approved by Jesus, and rewarded by him, even the giving of a cup of cold water will be recorded if given properly and to a proper party. We will not likely be too cautious in this matter, for the entire country has been led into extremes by this more than useless custom found among our people in America. If we have gifts to give let us give to those who need them, and be careful that our gifts are of the proper character. A good gift given with a proper motive will be treasured in heaven, but an improper one given out of selfish motives will heap up against us wrath in the coming judgment.

For The Brethren at Work.

## FAITH.

## PROPERTIES OF SAVING FAITH CONTINUED.

NUMBER IV.

BUT we shall now note what is implied by saving faith.

1. We shall consider the basis of a rational and saving faith; and, secondly, we shall then observe its special and peculiar properties.

## BASIS OF SAVING FAITH.

The apostle says that the gospel is "the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek" (Rom. 1: 16); and that we "are chosen to salvation through sanctification of the Spirit and belief of the truth" (2 Thess. 2: 13). But the fact that the revealed truth of God is the basis of saving faith is further evident from the language of the apostle, where he says: "And many other signs truly did Jesus in the midst of his disciples, which are not written in this book. But these are written that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name" (John. 20: 30, 31).

Here the Savior evidences the fact that all saving faith is grounded upon the things that are written for our belief; for, says he, "But these are written that ye might believe that Jesus is the Christ, the Son of God; and that believing," by the action or exercise of faith is again expressed, "ye might have life through his name." That revealed truth is the basis of saving faith is again evident

from the following language: "Neither pray I for these alone, but for them also who shall believe on me through their word" (John. 17: 20). It is worthy of note, that the Scriptures point out to us the truths to be believed, they also refer us to the evidence on which the true and rational faith may be founded. This may be seen from the following: "If I do not the works of my Father, believe me not. But if I do, though you believe not me, believe the works; that ye may know and believe, that the Father is in me, and I in him" (John. 10: 37, 38). "How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will" (Heb. 2: 3, 4).

Again, "For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty. For he received from God the Father honor and glory, when there came such a voice to him from the excellent glory, This is my beloved Son in whom I am well pleased" (2 Peter 1: 16, 17).

Thus it will be seen, that the faith which the Scriptures require of us is not a blind assent of the mind without any rational and substantial basis. Verily not. Christ demonstrated his faith in the Father by doing the works of the Father, and so must we demonstrate our faith in Christ by doing his works.—"The works that I do shall ye also do" (John. 14: 12).

Right here it may be important to observe, that the works here spoken of may be interpreted as follows: potential works, and preceptive works. By potential works Christ demonstrated his divinity and power; by preceptive works he became our example in all things, and it is these works to which our Savior referred when he said: "The works that I do shall ye also do." Potentially, Christ manifested the works and power of the Father, such as raising the dead, casting out devils, healing the sick and restoring the blind; preceptively he becomes our example of a rational saving faith. Potentially Christ became the resurrection, the way, the truth, and the life, by his own example. Potentially Christ is the Lord; "Ye call me Master and Lord; and ye say well; for so I am;" preceptively he became servant; "If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet" (John. 13: 13, 14). By potential works Christ demonstrated his doctrines to be of Divine origin; by preceptive works he became the Author of true and genuine faith.

J. T. MEYERS.

For The Brethren at Work.

## THE HEAVENLY HOME.

"In my Father's house are many mansions: If it were not so I would have told you, I go to prepare a place for you."—John 14: 2

WHERE is beauty in the word home that we begin to love even in infancy. A well ordered home is one of earth's greatest blessings, and be it ever so humble, it is the place of abode for those we love; but when we lift our thoughts above, and consider the home with many mansions prepared for us by our heavenly Father; when we feel that this earthly home must dissolve, and that there is a building of God, a home not made with hands eternal in the heavens, a home where our enjoyments will so far exceed anything earthly, that the heart of man cannot conceive anything like it, should we not make use of all the power in us to secure admission into that blessed and everlasting habitation? All our talents, time and energy certainly should be employed in preparing for the great destiny in the future. As the ties that bind us to earth are so frail and are so liable at any moment to be sundered it would seem a very great sacrifice to spend much of our time in preparing a temporal home; now let us therefore, raise our thoughts above, and have all temporal things to be secondary matters; for we are told to seek first the

kingdom of heaven, and if we live only for this present life, how far are we above the beasts of the field? the great line of distinction between man and beast. Man was created to live forever; in him there is a living soul, but if he live for this life alone it would have been better if his soul had not been given him; but it is there, and as a being in which Divinity claims as a part of himself, it should become one of the main aspirations of this life, to live and be what he would most approve in us. The thought that the soul can never die should never be lost sight of, and each one should make use of the means given for its salvation, and be prepared to inhabit one of the many mansions referred to by our blessed Redeemer in giving words of comfort to his disciples.

Man may plant his hopes upon a little cherished spot that he calls his own, he may arrange for himself a comfortable earthly home, and if he have no higher hopes, he will still be miserable; the inward craving for something purer and better than earth can give, will in a measure, destroy the faculty of enjoying those things we possess. This principle within us that is always craving something the world, with all its pleasures, cannot satisfy is a part of Deity, for God in creating man made him a living soul, hence this part of man's nature craves the kind of food intended for it, the same as the carnality desires the productions of earth to satisfy the earthly nature; for man was formed of the dust of the earth, and must return to the dust from whence he came, but the soul is a part of God himself, and will never be satisfied with earthly pleasures, but must have a nutriment suited to its high destiny. Then why seek that which satisfieth not? rather seek God while he may be found, feed upon the promises given in his precious word, dwell upon his love to us in giving his beloved Son in whom we can all have eternal life.

You who have so long been seeking pleasure go to the right fountain, go where you can be supplied with the living waters, which will be in you a well of water springing up into everlasting life, and after drinking of this water you will never thirst again. Yes this thirst will be satisfied, as we are told that those who hunger and thirst after righteousness shall be filled. In view of these promises, why not come at once and accept the offers of salvation? Why not accept offered pleasures that will satisfy? Why not accept a home in the many mansions prepared for those that love God and believe on Jesus Christ our Savior? Come, go with us, we will certainly do you good, for we love you and know there is room enough in heaven for us all a home—no earthly home that the elements can dissolve or that will decay or crumble to the ground and return to dust; but a heavenly home not made with hands eternal in the heavens. Why should we grovel here below, let us raise our aspirations above, surmount every opposition, and crush earthly desires.—Live pure and holy lives, fear not to obey every command.

Accuse God no more of foolishness in giving us commands that are not necessary to be obeyed, or in other words, non-essential. We are the workmanship of his hands and have no right to set our opinions against his, it is our duty to be about our Master's business and make preparations to inhabit that heavenly home prepared for us, by purifying our hearts, as, blessed are the pure in heart, for they shall see God, and if the heart be pure there will be a purity of purpose, a purity of action, every mind will be for good.

I was once talking to a Baptist lady on the subject of feet-washing, and she admitted the command was there and ought to be practiced, "but," said she, "I hope the Lord will forgive me for not having my feet washed." Now this woman seemed honest in her opinion, but it looked like a very presumptuous sin to me: the idea that God would forgive her for disobedience just because she wanted to live in a church where members live fashionably, and would permit her to indulge in many other follies. If she only knew, or would think how far that remark of hers could be carried, or the many sins that could be indulged in

with the hope that the Lord would forgive them! But we have no such promise, we are commanded to obey whether it suits our inclinations or not, and to do all to the honor and glory of God; and if we ever expect to gain that heavenly home in the many mansions above, we must live in strict obedience, for Jesus says: "If ye love me, keep my commandments;" and again, "I go to prepare a place for you, and if I go and prepare a place for you I will come again and receive you unto myself, that where I am there ye may be also."

CHARLOTTE T. BOND.

Great Crossing, Ky.

## A GOOD FIELD.

NO doubt there are hundreds of good fields for active brethren to work in, but there is one of which we know that we desire to mention especially, and that is Cedar county, Iowa. The people of that section of Iowa, seem to appreciate the labors of the Brethren and are calling continually for them to preach the word. The ministry, being rather limited in number, is compelled to labor almost continually or leave some of the calls unheeded. True, in years past when the ministry was weak in number much labor was done under many disadvantages, but that is no reason that all, or any, should desist now, especially when we take into consideration that in places there are so many ministers that indifference as to the real worth of Christ's cause is apt to take hold of them. It is only by earnest and active labor that the word of truth can be disseminated, and no minister should merely consult his own interests in the matter of spreading the doctrine of Jesus. We hope, therefore, a goodly number of ministers will conclude to locate in Cedar and adjoining counties; for the field is large, and the harvest plentiful.

But let not ministers alone conclude to locate in that county, but let deacons and lay-members also go there, for there is work for all. Each can help to move the car of eteral truth through the world. The country we believe to be good, and we know it is pretty. For further information address: Benj. F. Miller, Clarence, Iowa, or Samuel Musselman, Tipton, Iowa. E.

## CHIPS FROM THE WORK-SHOP.

—The same book that tells us to repent, believe and be baptized, tells us to continue in well-doing. Is back-biting, speaking evil of one another, doing well? If it is, what would constitute doing evil? "Ye are my friends, if you do, whatsoever I command you."—Jesus. His book tells what he commands.

—Repentance is not the change of life or reformation itself, but is a full change of mind that leads to a practical reformation. Godly sorrow leads to repentance that need not be regretted.

—A Christian not only professes to believe the gospel, but he believes it. A skeptic not only professes to believe a part of the gospel, but he only believes a part of it. An infidel not only professes not to believe the Bible, but he does not believe it.

—If the man who partakes of the communion of the blood of Christ knows that he receives a blessing above him who does not, does it not follow that he who washes his brethren's feet knows that he receives a blessing above the man who refuses?

—The zigzag meanderings of the Israelites in the wilderness do not manifest as much confusion and wandering as the great body of religious professors of the present time. And the worst feature is, that instead of attaining to anything clearer the confusion is continually growing worse. Instead of more fully comprehending that "form of doctrine once delivered to the saints," long strides are being made to get further away from it. Brethren hold fast that which you have received from Jesus, and if you have no bibed impure or corrupt principles to a the world, and want to let go of any thing, let go of the *pernicious principles*.

E.



## FAMILY CIRCLE.

## BEREAVEMENT.

WHEN our beloved ones are torn  
From life and those who hold them dear,  
Who can restrain the starting tear?  
What is there left us but to mourn.

And hold out yearning hands to clasp  
Those hands of unresponsive clay,  
Which weekly folded he to-day  
Quiescent in death's icy grasp?

O Father! o'er each wounded heart  
Pour out thy light from heaven above;  
Thou givest us this human love,  
Thou knowest it is hard to part!

For Jesus wept o'er Lazarus dead,  
His tears of sacred pity fell  
Above the friend he loved so well;  
He will forgive the tears we shed.

And o'er these drops of sad regret  
His light will shine, serene and fair—  
A rainbow glory in the air,  
A bow of promise, firmly set.

That, we had above our sorrow's night,  
Assure us of a coming dawn—  
A home, where with the dear ones gone,  
We'll stand within the great God light.

—Presbyterian.

For The Brethren at Work.

## A NEW YEAR'S GREETING.

BY PAUL WITZEL.

TO all dear brethren, sisters, and  
friends we send our friendly and  
well-meant salutation for the New Year.

The God, that is from eternity, and  
whose years never end; who is the Al-  
pha and Omega—the beginning and the  
end; the Spirit that was, is, and ever  
shall be a spirit of truth, love and peace,  
—grant us in this new year, new grace  
in all our doings and understandings;  
new light to a knowledge of ourselves,  
and his will; new grace and power to  
withstand our own sinful natures, and  
all sinful propensities and habits; new  
earnestness and zeal to strive after that  
which is good and of eternal benefit;  
new courage to follow our Savior even  
to the end; new comfort and new pa-  
tience in all the trials and sufferings that  
may come upon us; and new hope and  
confidence that, if our last hour should  
come—we might be ready to enter into  
the rest, where there shall be joy and  
peace without ending. Now dear brethren  
with this greeting, we will, God wil-  
ling, commence a new year, and a new  
volume of this paper, and I hope that  
we will all be more anxious to support  
it, that it may do much good, and meet  
with a kind reception in every home.

We recognize more and more, that it  
is the bounden duty of the church of  
God, that each one of its members make  
use of all possible means to fulfill their  
calling as the "light of the world," and  
"the salt of the earth." The field that  
is to be prepared by the church, and  
sown with the seed of the gospel, is the  
world, for the men. How great there-  
fore is the work, and how few are the  
faithful and true laborers!

How necessary then is our united,  
earnest prayer for divine assistance, that  
we might do that important work, and  
execute the command given by our Lord  
Jesus Christ more than 1800 years ago,  
when he said: "Go ye into all the world  
and preach the gospel to every creature."  
This great charge was not given to the  
apostles alone, but is binding upon every  
one of us. This is evident from the  
language of Jesus when he says:  
"Neither do I pray for these alone,  
but for them also which shall believe on  
me through their word" (John 17: 20).

From the above it can be plainly seen  
that the charge, given before the ascen-  
sion, is binding upon all believers of  
Christ, and to-day it is their duty to  
preach the gospel to every creature, be  
it now by speaking or writing, that the  
world might be brought to the faith.

Now it might be asked: "How is this  
to be done?" We answer as follows:  
As we have time and opportunity, let us  
do good unto all men. Here is a rule by  
which the disciples of Christ may be  
governed, as to how much to do in the  
furtherance of the cause of Christ: this  
rule suits all, rich and poor, old and  
young; it suits all conditions of men.

This is plainly evident from different  
passages in the sacred volume. When  
ever the apostles were called upon to

preach the gospel and could not attend  
themselves, they sent messengers in their  
stead to proclaim the truth (Acts  
12: 27). Paul desiring to preach the  
gospel to those also at Rome was at the  
time prevented from doing so and  
embraced the opportunity and sent  
them, in the form of an epistle,  
what he had to say to them pro-  
vided he could have gone (Rom. 1: 13).  
Those however, who had not the oppor-  
tunity of preaching in either of the  
above ways, embraced every other law-  
ful opportunity of doing good to those  
that were needy (Philipp. 4: 10-27).

Here it is also necessary to state that our  
German paper, "*Der Bräuderbote*," and  
"THE BRETHREN AT WORK," should be  
well supported. In this manner we can  
all do good and preach to many that  
could not be reached otherwise. I am  
convinced, that if the apostles had had  
the advantages of the printing press and  
the mailing facilities of the present day,  
they would have availed themselves of  
those advantages to do good unto all  
men according to their ability. For this  
reason we should support our papers,  
"*Der Bräuderbote*" and "THE BRETH-  
REN AT WORK," as much as in our power,  
and as long as it pleases God to ac-  
company them with his blessing; and to  
that end gives the brethren power and  
the right spirit to do so.

Yes, in so far as we, readers of these  
two papers, support them in word and  
deed,—we are also co-laborers in their  
work, and shall also,—when it proves by  
the grace of God to be a good work,—  
be their participants, when we shall reap  
in joy without ceasing. But to obtain  
the harvest of joy, we must not be dis-  
couraged by a seed of tares.

I know well enough that some of the  
brethren get offended and take excep-  
tions to our periodicals published by the  
brethren, or rather at some article con-  
tained therein. I am also aware that  
this course grieves our brethren editors  
very much; and it is very unsatisfactory  
to them that they should have offended  
even one of the least of those that be-  
lieve in Christ; but sometimes it is im-  
possible to prevent it. Our Savior could  
not make it right to everybody, and we,  
not being as perfect as he, cannot expect  
to go through this world without ever  
offending anybody. Therefore I say let  
us have patience with our brethren, if  
something should appear that is not ex-  
actly pleasant to our eyes and ears, for  
we all are full of weakness, while travel-  
ing through the wilderness here below.

—Lena, Ill.

## CORRESPONDENCE.

## FROM PENNSYLVANIA.

JOHNSTOWN, Nov. 28th, 1876.

DEAR BRS. EDITORS:—Bro. S. H.  
Bashor commenced a series of  
meetings at the Benshoof Hill Congre-  
gational church, Cambria county, Pa., on  
the 11th inst., and continued until the  
evening of the 22nd inst. Much good  
has been done during his services here;  
ninety-two were added to the church by  
baptism, five reclaimed and one by cer-  
tificate, making in all, ninety-eight—  
These were the most solemn meetings it  
has ever been my lot to attend. We be-  
lieve they were made so by the sacred  
presence of Jesus, and to God belongs  
the praise for the unparalleled success  
with which the meetings were crowned.  
Paul may plant and Apollos water but  
the increase must come from God. From  
here he went to the Horner meeting-  
house in the same congregation, where  
meeting continued until the evening of  
the 30th inst., and seven more have  
been immersed, and still more have made  
application. Thus you see our church  
has been built up considerably, at least  
in numbers, and we trust too in the faith.

Fraternally,

DAN'L CROFFORD.

## FROM VIRGINIA.

DEAR BRETHRENS:—When I last  
wrote you I expressed a hope that  
the near future would witness the return  
of several other wanderers to the fold  
of the Shepherd. That happy event  
transpired even earlier than we expected.

Just one week after the baptism of the  
four at Johnsville, four other con-  
verts passed through the baptismal pool,  
the door of the church into the fold of  
Jesus. It was a day of rejoicing to us.  
Indeed this little congregation has domi-  
nated her wedding robes and is celebrating  
the nuptials of those who are newly  
married to the Lord.

The angels rejoice too over these tro-  
phies of the conquests of the church.—  
All good beings, whether embodied or  
disembodied, must necessarily experience  
joyful emotions when the "wicked break  
off their sins by righteousness." We  
have very flattering prospects of a grad-  
ual extension of the borders of the king-  
dom in this part of the moral heritage.  
There seems to be hopeful indications of  
a general awakening among the sleepy  
multitudes, and were the brethren to  
push the grand old ship as vigorously as  
they should, we doubtless would realize  
the happiest results. We have already  
gained advantages that should en-  
able us to accomplish a glorious work.

D. C. MOONAW.

McDonalds, Va.

## FROM TENNESSEE.

BROTHER MOORE:—I received your  
"*Prospectus*," together with some  
numbers of your paper. I like the ap-  
pearance and tone of the paper very  
much, but especially do I like the name  
which you have selected as a cognomen  
by which its mission may be known. It  
is sometimes said that "there is nothing  
in a name, and that the rose would smell  
as sweet by any other name;" but, how-  
ever much truth there may be in the lat-  
ter clause of the remark, I, for one, can-  
not fully endorse the whole as being  
strictly true.

How significant the name; THE  
BRETHREN AT WORK! Why, the very  
expression carries with it a force which  
is powerful in itself, and which I hap-  
and trust may become ten-fold more so  
when put into practical operation.

There is also another feature in your  
paper which I very much admire, i. e.,  
that you do not permit brethren to en-  
gage in long protracted controversies in its  
columns over questions which gender  
strife rather than godly edifying.

JESSE CROSSWHITE.

Jonesborough, Tenn.

## FROM DENMARK.

ASSENS, Nov. 16th, 1876.

BELOVED BRETHRENS:—We are  
now home, snow having prevented  
us going to Sweden. Twenty-six ships  
were wrecked at the time we came over  
from Christiania, but the Lord kept us  
safely. We visited our sister in North  
Denmark, and preached to a crowded  
house. We were earnestly requested to  
return again soon. A baptist minister  
has written to us for all kinds of the  
Brethren's tracts. In a few days I will  
start again to work in North Denmark.  
Here there are several who acknowledge  
the truth of our position, among them  
my father, who loves us very much. O  
how glad I would be if he would make  
his faith perfect by work.

We are glad to see the paper so well  
filled with good matter. My wife's  
health, I think, is a little better.

More.

Assens, Indegårdsvej,  
Denmark, Europe.

## FROM IOWA.

COLFAX, Dec. 8th, 1876.

BROTHER MOORE:—Brother S. C.  
Stump and I left Burr Oak, Kan.,  
the 22nd of September and met with the  
Brethren at Ida, Republic county on a  
Communion occasion. From there we  
went to Soldier Creek, Jackson county,  
attended another Communion, baptized  
five, and then went to Falls City, Neb.  
Left S. C. Stump there and went to Mt.  
Edna, Adams county, Iowa. Found the  
brethren in a flourishing condition. Ar-  
rived at Colfax on the 16th ult., and at-  
tended a number of meetings in this vi-  
cinity. The brethren seem to be alive  
to a sense of their duty in the good cause  
of Christ.

When I can spare the money I intend

to pay you a visit, and remain with you  
awhile. I have traveled by private  
conveyance over 1,000 miles since I left  
Burr Oak.  
H. E. FARMAN.

## GLEANINGS.

—This is to inform you that on the  
8th of Dec. my house caught fire, and  
with all its contents burned to the  
ground, thus destroying all I possessed,  
leaving me in destitute circumstances.—  
The Brethren and friends are helping  
me some. D. A. BAILEY, Bunker Hill,  
Ind.

—I am well pleased with the *Brethren  
at work*, and hope it may be the means of  
doing much good. It is making its way  
into a number of families among the  
brethren here, and I would gladly con-  
tribute more to its pages if I had the  
time. We have had four accessions to  
the church since last winter. We also  
held a Love-feast last summer. Among  
the unconverted there is no inquiry what  
to do to be saved. They are all going  
down stream, nearer and nearer to the  
eternal furnace. My best wishes for  
the success of your paper. My love to  
all the holy brethren. Fraternally,  
JAS. Y. HICKLER, Harleysville, Pa.

—A brother who composes consid-  
erable poetry for the *Brethren at Work*  
writes the following, showing the difficul-  
ties under which some hard workers la-  
bor:

"Occasionally, when there is no rush  
of customers in the mill, I can sit down  
by the engine, attend to the fire and com-  
pose a short poem. This I do as often as  
I have time and circumstances permit."

—On the outside cover of a Bible ly-  
ing on the table of a Hudson River  
steamboat are written the following lines:

"This holy book neglected lies,  
No soul with it communes;  
While scores of souls sit round about,  
With hearts and tongues dumb."

—"A thousand thanks to George for  
the paper he is sending me, the *Brethren  
at Work*, I like it very much," is the  
language of a physician not a member,  
to a brother who is sending the paper to  
the doctor. Hope the paper may be in-  
strumental in inducing our friend to also  
become a *brother at work* in the Master's  
vineyard.

—December 14th 1876. — Our Com-  
munion is now over. I could not at end,  
as I have been sick for a long time, but  
the brethren say, it was a feast indeed to  
the soul, long to be remembered. Breth-  
ren Isaac Billhimer, Jesse Calvert, Sam.  
Ulery, J. W. Metzger and others,  
preached the Word with power. Ten  
were added to the church by baptism.—  
I am much pleased with your paper, it is  
just what we need. I feel to encourage  
it, and think it ought to be read in every  
family. Bro. Joseph Hendricks and my-  
self would like to start on our mis-  
sion, but my health is too poor yet. We have  
many calls to preach.

JOHN METZGER, Germantown, Ill.

J. H. MOORE:—Dear Brother:— I  
have been receiving THE BRETHREN AT  
WORK. I like it very well so far, espe-  
cially because it contains no humbug  
advertisements. Hope it may remain a  
clear and clean religious paper, ever ad-  
vocating the self-denying principles of  
the brotherhood. I am convinced that  
broadcloth and silks are doing more  
damage to the cause of humility than  
all the distilleries and whisky shops in  
the land; for if Satan wants to catch the  
better class of people, he must use a  
finer article of bait. With this I send  
ten dollars for the Tract Fund. I be-  
lieve it to be a good work, and I want  
an interest in it. As ever hope to re-  
main one of the brethren at work.

JAS. R. GISH.

—J. H. MOORE: Dear brother:— In  
brotherly love I write to you. I am  
not altogether a stranger to you, as I  
have heard you speak for Jesus in public  
assembly. I am glad to see you circu-  
lating a paper through the land as a  
missionary spirit to awaken souls out of  
a sleepy condition. May the Lord bless  
you in the cause! May we ever remem-  
ber that we as brethren were baptized  
into the death of Jesus, and therefore

ought to show that we have put on  
Christ in a meek and humble spirit.—  
Let us bear the cross, and we shall re-  
ceive the crown.

J. I. COVER, New Geneva, Pa.

LIST OF MONEY, RECEIVED  
—FOR—

Subscriptions, Books, Pamphlets, etc.

W & Nisonger	10 35	Eld John Murry	2 70
Conrad Fitz	1 35	S Snowberger	10
Mr. Minton Buck	1 35	S Y Souder	10 80
F G McLean	75	Dan'l Neher	5 40
Boss E Reed	2 70	Lexi Miller	1 35
May A Hopper	5 20	A W Reese	50
S H Bashor	14 00	Mary M Brubaker	1 35
D O Brumbaugh	1 00	H H Arnold	2 80
M S Mohler	2 60	W H Hershberger	7 50
Geo Wolfe	1 20	Wm Boyd	1 00
Dan'l Holsinger	1 35	Amos Swihart	1 35
M S Mohler	6 50	S M Munner	75
David Moore	4 00	John Zigler	2 00
Phoebe Brewer	1 35	A B Snyder	7 00
Samuel Honer	10 11	S M Gould	1 50
Thom Kartz	25	Elizabeth Correll	50
Owen Shidelee	1 40	C L Strong	9 00
J R Gish	10 00	John M Bussard	5 10
Allen Boyer	35 00	Ed M Lenzner	1 35
Asa Berruss	2 70	J E Ellenberger	1 25
John Metzger	50	Sam C Stump	2 75
D M Mohler	5 40	John Wildfang	50
Geo R Lavagood	8 10	David Park	75

Books, Pamphlets, and Tracts  
FOR SALE  
AT THIS OFFICE.

The Doctrine of the Brethren Defended. — Is a  
work of over 400 pages just published. It  
is a defense of the faith and practice of the  
Brethren and the Divinity of Christ and the  
Holy Spirit, Immersion and almsgiving. Trine  
Immersion, Feet washing, the Lord's Supper,  
the Holy Kiss, Nonconformity or plainness of  
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ler. Price, by mail, \$1 60.

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A tract of 12 pages, and intended for an ex-  
tensive circulation among the Baptist people.  
Price, 3 copies 10 cents; 10 copies 25 cents,  
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circulated by the hundreds in almost every  
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cents; 25 copies \$1 00; 100 copies, \$3 50.

The "One Faith," Vindicated. — By M. M.  
Eshelman. 40 pages, price, 20 cents; 7 cop-  
ies \$1 00. Advocates and earnestly contends  
for the faith once delivered to the saints.

## "Der Bräuderbote."

Is the title of our German monthly, which  
we publish especially for that part of the broth-  
erhood that prefers to read in the German lan-  
guage.

It is the same size as the "*Brethren at  
Work*," but issued monthly, and will be de-  
voted to the vindication of the faith and practice  
of the Brethren, an advocate of primitive  
Christianity. We will endeavor to make for  
our German people a sound, religious monthly,  
and hope they will give it all the encourage-  
ment in their power. Our pamphlet, entitled  
"The Perfect Plan of Salvation," is being  
translated into the German language, and pub-  
lished in the "*Der Bräuderbote*."

Volume III will commence with the begin-  
ning of 1877.

Price, per annum, 75 cents. Any one send-  
ing five names and \$3.75 will receive an ad-  
ditional copy free. For all over this the agents  
will be allowed 10 cts. for each additional name.

## The Brethren at Work

## A RELIGIOUS WEEKLY.

EDITED AND PUBLISHED BY

J. H. Moore, J. T. Meyers, M. M. Eshelman;  
ASSISTED BY  
R. H. Miller, J. W. Stein, Daniel Vaniman, D.  
B. Metzger, and Mattie A. Lear.

THE BRETHREN AT WORK, is an uncompre-  
hending advocate of Primitive Christianity in all  
its ancient purity.

It recognizes the New Testament as the only  
infallible rule of faith and practice.

It maintains that Faith, Repentance and Bap-  
tism are for the remission of sins.

That Trine Immersion or dipping the candi-  
date three times face-forward is Christian Bap-  
tism.

That Feet-Washing, as taught in John 13, is  
a divine command to be observed in the church.

That the Lord's Supper is a full meal, and,  
in connection with the Communion, should be  
taken in the evening, or after the close of the  
day.

That the Salvation of the Holy Kiss, or Kiss  
of Charity is binding upon the followers of  
Christ.

That War and Retaliation are contrary to the  
spirit and self-denying principles of the relig-  
ion of Jesus Christ.

That a Non-Conformity to the world in dress,  
customs, daily walk, and conversation are essen-  
tial to true holiness and Christian piety.

It also advocates the Scriptural duty of An-  
ointing the sick with oil in the name of the  
Lord.

In short it is a vindicator of all that Christ  
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